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Passover

1946—5706

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CANADIAN JEWISH REVIEW

VOL. XXVIII MONTREAL, APRIL 12, 1946 No. 28

Commentaries

By Dr. Harry J. Stern, Rabbi

The Inspiration Of The Passover

Holy writing prescribes the injunction that we are to remember the day when Israel came out of Egypt, out of the house of bondage. Through the Passover celebration we Jews have through the centuries remembered Egypt and Pharaoh and the redemption that was wrought for us in the far-off time.

The struggle to firmly establish freedom in the world has been long, all too long. Examine the pages of history and behold how the human race has had but brief periods of freedom and that for the most part it has been forced to dwell in one Egypt or another. Freedom has thus been not a reality, in the main, but a hope.

The Jew, who is indeed the barometer of civilization, observes how freedom for him has been but brief interludes between long and crushing periods of enslavement. And yet it was the Jew who first conceived of God as the God of freedom. Despite cruel enslavement which the Jew experienced at the hands of a spiritually blinded world, he never gave up the hope for freedom. Primarily, it was the Passover celebration, with its dramatic and poetic observance in home and synagogue, which fired the Jewish heart with the dream that ultimately redemption would come to him and ultimately there would come the universal Passover which would usher in freedom for all mankind.

Passover gives us the necessary perspective that the combat for freedom is not a hopeless struggle. For it underscores the truth that in the very hour that chains are placed upon the free spirit of man, forces are set in which eventually will break and shatter the chains of enslavement.

The pattern of ancient Egypt has ever served as a warning to the Pharaohs of history, even as Passover has ever been a source of hope to the persecuted in every age. This Passover 5706 we rejoice in the mighty victory which the United Nations have gained over the Pharaohs as represented by the Axis leadership. Fascism and Nazism and the Egypts which these systems created are shattered. The ideals of the belief in the God of freedom with the principles of human dignity and human fraternity are now having a rebirth. Once more mankind, through pain and travail, has come to learn that there is a moral law in the universe and that law can not be defied. When man is Godless, he becomes a worshipper of power and the physical might of chariots and horsemen of Egypt. Thus, as an idolator, he tries to enslave his weaker brother. But the reward of the enslaver is that of plague, darkness, doom and death. These come in natural consequence of the violation of God's law.

Behold what price the Egypt nations of our day have been paying for their attempts to enslave the free peoples of the world. The peoples of Germany, Italy and Japan—their lot and burden is a sorrowful and sad one, indeed. As time goes on, more suffering will be theirs and for generations these lands will be marked with shame and degradation.

Liberty is a rightful possession of man. Liberty can not be divided. All mankind must come to know the joy of freedom. The world can not endure half slave and half free. Hence the hearts of almost all peoples are lifted as the representatives of the United Nations are now gathered on American soil, engaged in the building of world security. Humanity can be hopeful that UNO is functioning though much will have to be done to perfect the machinery and in due time realize world government.

Let all great and small in our day help in the exodus which has commenced with the Allied victory. Let those who still languish in displaced persons camps in Europe be speedily brought forth into freedom and given homes so that the liberated so far in name only may know the blessed privilege of living as free men in the sight of God.

As we re-read the hallowed Haggaddah ritual with its opening summons, "Let those who are hungry come and eat", this Passover, especially, we shall remember the famished of Europe, of India and China. We shall resolve to war against hunger by a genuine sharing with those in need. We rejoice that on the North American continent we mean not to be indifferent to the cry of the starving.

We of Canada and the United States who this Passover find ourselves among the victors must all the more bear the responsibility which comes with victory. We must resolve to create conditions in suffering lands which permit the starving peoples to help themselves. Channels of production must be opened speedily. Because of this urgency the Peace Conference must be speeded and world freedom quickly realized.

This year Easter and Passover occur simultaneously. Christian and Jew are thus fortified by these holy days in the hope for redemption. How challenging it is that now Jew and Christian, in the best traditions of church and synagogue, war upon war and resolve to do all in the building of God's Kingdom of universal freedom and righteousness on earth.

The Golden Rule

From Sacred Writings

Palestine — Love thy neighbor as thyself. — Bible, Lev: 19.

Whatsoever you do not wish your neighbor to do to you, do not that to him. This is the whole law. The rest is mere exposition of it.

—Hillel, in the Talmud

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and and the prophets.

—New Testament

Egypt — He sought for others the good he desired for himself. Let him pass on.

—Book of the Dead

India — The true rule of life is to guard and do by the things of others as they do by their own.

—Hindu Writings

One should seek for others the happiness one desires for one's self.

—First Buddhistic Council at Rajagriha

every friday

"Sometimes when people censure me,
I tell them without rancor
That for what it cost me to be free,
I might have had an anchor."

The Jews are now celebrating the Exodus from Egypt, and the fact that their numbers around Passover tables all over the world have been drastically diminished makes the great freedom lesson of the holiday stand out in sharper relief than ever before in their history. Few or many, they are the carriers of the greatest idea and ideal in the life of mankind itself. For in the Jewish conception any place where there is any slavery of any kind it is Egypt and darkness reigns, and any place where there is freedom it is not the culmination of a dream but the centre of a development which must aim to be universal, spreading out until it benefits all humanity.

Not only is the Passover message universal but daily. The God of the Jews is not only their Creator but their Creator who brought them out of the land of Egypt, out of the house of bondage, and after the Ten Commandments say so, daily prayers reiterate the statement more than once, and the Bible has many references to the deliverance from Egypt.

To the Jews, Egypt can never be just a country nor can freedom from slavery mean mere physical liberty. Freedom, which the Passover holiday points up, is something of such momentous spiritual significance that it is the one factor without which other blessings fail to enrich the life of the individual. The human personality was born to be free, free to grow towards the heights of which it is capable, and freedom was conceived for application to each one, everywhere, of whatever color or origin.

First comes life, as in the springtime of the year when Passover is celebrated, and then comes freedom to underline the gift of life with indelible meaning. Liberty is elementary, it is supreme, and the Jews stand for it, now and forever, for themselves and for all other people. Passover is a reminder that they must support the freedom idea in practice as well as in theory and as well as in religious profession of faith.

Pharaohs or would-be Pharaohs are around all the time, actual or potential, serving the purpose of keeping alive in others the wish to be free and the need for being on constant guard for freedom. Thus, the recollection, "We were slaves to Pharaoh in Egypt" is not to be contemplated lightly. Thus it is the duty of every Jew to consider himself part of the Exodus experience. Thus Passover can never be limited to being a commemoration of the deliverance from Egypt, or less remote slaveries, or a thanksgiving for liberation, but must always be a reminder that the love of freedom is an exacting passion and that freedom itself must be won in every generation. For these reasons the slavery of Egypt must be kept in mind, referred to, and understood for all its worth.

The Passover Seder invites all those who are hungry to come and eat, not just because they can learn something interesting about the ceremonial by eating the bread of affliction which symbolizes the slavery in Egypt, but simply because they are of the human family and hungry, and because they are strangers. There are probably no people who have more feeling or understanding toward the stranger than the Jews have. "Ye know the heart of the stranger, seeing ye were strangers in the land of Egypt." This is a deep and abiding memory, attested to at every Passover season when a place at the table is so often made for a complete stranger who honors, and is honored by, participation in a tribute to liberty and the vision of its universality in time to come. The more who join together, and no questions asked, to satisfy the hunger for freedom, the more certain that freedom will be.

To secure the various freedoms there must first be freedom from want. Through hunger men are led into slavery. The under-nourished and under-clothed, living on mean streets in drab and squalid dwellings, deprived of education, dispossessed of full rights, and lacking in the normal human expectation of status and reasonable recognition, are easily victimized by the Fascist propaganda which sets Christian against Jew and white against Negro in the exercise of scapegoat hatreds and, while that is going on, makes it possible for modern Pharaohs to put a check on the movement of an industrialized world toward equality, and to bring democracy to an end.

At this point in history, reaction is organizing for the definite purpose of establishing Fascist aims and principles all over the world, otherwise the common people might democratically take economic power into their own hands. Through decreed encroachments upon constitutional liberties, through the unbridled use of anti-Semitism and the race superiority doctrine to incite fanaticism and brutality, the world-wide struggle for freedom from fear and want may end in universal enslavement in your time. *Passover warns against it, always and unchangeably standing for a social order that will make the people free.* *f.f.c.*

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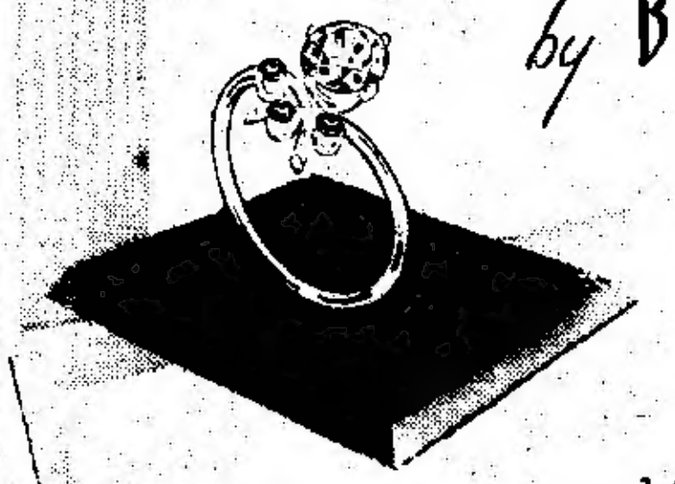

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

APRIL 12, 1946 — VOL. XXVIII, No. 28

Jewry Faces The Task Of Peace That Engage All Canadians

By Samuel Bronfman, Belvedere Road, Montreal, National President Of The Canadian Jewish Congress

This year, for the first time in six years of struggle and sacrifice, Canadian Jewry celebrates the Passover in a Hitlerless world. The Pharaoh is perished, and with him has fallen in ruins the oppressive pyramid of the Nazi social structure. The creatures who surrounded and supported him now see their wicked designs foiled and frustrated; they themselves await the retribution they have so richly earned. As for the nations of the world, though still agonized by the cruel aftermath of war, they breathe more freely and our own people too know a mortal foe vanquished. Truly to-day, even as of yore, we celebrate the passing-over of a threat; truly to-day, even as of yore, this is a feast of liberation.

—Copyright by Karsh

Samuel Bronfman, Montreal, President, Canadian Jewish Congress

But not all upon this feast are fed. Six million of our people are not here to witness the downfall of their murderers. Those who somehow have survived the ordeals of the past years, lie broken and dispirited; still confined to concentration camps; trapped in ports without exit; still doomed, despite their need and their expressed desire, to remain at the scene of their suffering, and among the still-fresh mass-graves of their kith and kin. Palestine to which they aspire is closed to them. Truly our celebration of freedom is marred by the duress to which our brothers are still subject; truly their liberation is not complete until their wounds shall have been bound up, their lives rebuilt, and they vouchsafed in their own land the freedoms which all other peoples enjoy.

Viewing the as yet dim outlines of a post-war world, Canadian Jews realize too that the end of their participation in the grim tasks of war does not mean and has not meant the cessation of activities on behalf of their country as it now strides forward on its peaceful progress towards the future. That same devotion which in time of war rallied Jewish youth to the colours in such numbers that their proportion excelled all others, must now be dedicated to tasks of peace designed to redound to the advantage and glory of Canada. It has never been the characteristic of Canadians to rest upon their laurels, but, on the contrary, ever to press forward to new achievement and new horizons. To-day, even as of yore, after the defeat of the enemy comes the building up of the land; and the laying of foundations for a better and happier world.

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How Elijah Came

A Short Story

By Dr. Emil L. Fackenheim, Rabbi Of Anshe Sholom Congregation, Hamilton, Ontario

"Father, why must we have a Seder this year?", Ben asked. As usual for the last few years when he heard this inevitable question, Mr. Levy hemmed and hawed with embarrassment. He dreaded it. Ben was now fifteen years old, and every year since that dreadful day three years ago when they received the news from Europe, he asked this question before Pesach. And it seemed to Mr. Levy that his son asked it with growing impatience, and growing bewilderment and even despair seemed to be behind the impatience. Mr. Levy saw all this, but he watched it helplessly, because he could not really answer the question of his son.

It was not that Ben did not like the Seder. He used to love asking the four questions, a task now entrusted to little David. And since he had outgrown that stage he had become growingly fascinated by what the Haggadah had to say. You might think it strange that he should have had such a feeling of resistance against the Seder when he was so fascinated by its message. But it was not so strange.

At one time, his imagination had been kindled, his emotions inspired by the glorious message of faith he found in the Haggadah. What a story, the story of a people—*his* people—choosing the wilderness in preference to the fleshpots of Egypt, going willingly through unspeakable hardships and dangers for the sake of God! And the salvation at the Red Sea and in the wilderness, what a majestic reassurance of God's faithfulness to those who keep faith in Him! The whole Haggadah had been to him a unity of unbroken faith of Israel and unbroken promises of God.

But now, when he heard these pages read, they merely made him bitter, resentful and bewildered. He could no longer hear the words of faith in the divine salvation without feeling with renewed grief that awful message of three years ago, and all the other awful messages pouring into Jewish homes every day. What sense was there in the Pesach message, what sense in recalling the glorious days of salvation, at a time when Jews were slaughtered because they were helpless, and no one interfered?

Under the impact of what he saw done to Jews, Ben had searched anxiously these last few years, to see whether his Jewish friends and the friends of his parents at least retained the old Jewish faith in this time of tragedy. If there was no sign of divine salvation, was there at least a sign of that mighty faith which spoke from the Haggadah? But the results of his search had merely increased his bewilderment and frustration. As far as he could discover, the wish to help the fellow-Jews who suffered and the need to fight anti-Semitism were all that kept Jews together.

The point which Ben dreaded most in the Seder ceremony was the moment when the door is opened to the prophet Elijah. Nobody ever knew how much he had been stirred by that simple symbol expressing the indomitable faith of a people in the ever-present possibility of the coming of the Messiah, and by the character of that messianic hope itself which promised fulfillment of the most sublime of the secret yearnings which can fill a human heart. But now, the silence following the opening of the door merely mocked at the bitter disillusionment of Ben's deepest emotions.

Mr. Levy had a fair idea of what was going on inside Ben. But he did not know what to do about it. He remembered the days of his own youth. He had never believed what *his* father used to tell him on Seder night, never since he had ceased being a child. But he had always been able to listen gladly to what the venerable man had said. For he had seen no need to take it literally that *Moshiach* would come *bim'heroh beyomen*,—soon, in our days. He had felt no qualms singing that the *Beth ha-Mikdosh* would be rebuilt soon. For he had an unshakable belief that fundamentally it was all true, though he coud not take it literally.

He could not believe in a man coming and being the Messiah, and even less in the rebuilding of the Temple in Jerusalem. And his modern mind rejected the possibility of miracles. But one miracle had made all these true for him, the Messiah, the Temple and all the other miracles: the great miracle of progress. Was not that old Jewish book full of dramatic and stirring prophecy, prophecy about to come true: the prophecy of one mankind of brothers, of one justice and one peace, made possible through the marvellous progress of science, enlightenment, and the new humanitarianism? Truly, the time was at hand of the realization of the messianic kingdom so stubbornly preached by the Jews: a world of justice, peace and brotherhood, security for all and safety for Israel.

That he used to tell his family when they read the Haggadah. That, he used to impress upon them, was the lasting significance behind its symbolic expressions. And especially when the door was open for Elijah, he more than once

had spoken quietly but unforgettably of the Kingdom of God on earth, of the millenium of peace and justice and brotherhood, first envisaged by the ancient Jews, preached by them through tears and tribulations,—and now at last about to be realized at the hands of humanized humanity.

He had no longer spoken in this vein during the last few years; and during the Elijah ceremony there prevailed now a gaping silence. It was this, the silence, which was most agonizing to Ben. For he knew his father's anguish, knew that he, too, no longer had an answer. But where the older man struggled desperately to keep up appearances, to save a ceremony which might one day become meaningful again, the boy was youthfully impatient with a meaningless ceremony. He did not want tradition without faith, form without content, and he felt fiercely resentful because it laid bare, — oh, so pitilessly! — the discrepancy between the old faith and and the modern perplexity.

So there it was again, the Seder night, and once more Mr. Levy read the ancient text, again sounding at once discouraged and desperately anxious to recapture a meaning and a mood.

But somehow, something seemed different this time, different in a positive way. The more Mr. Levy read on, the more clearly did he sense it. He felt it through the whole first part of the Seder, through the meal, the prayers after the meal. But he could not have said why and how this Seder was different, not until the Elijah ceremony, when Ben spoke.

Somebody had opened the door, and the fine old silver-cup was there on the middle of the table, filled with wine, ready for the prophet. As usual, for the last few years and in spite of his somewhat better mood, Mr. Levy said the customary words rather hurriedly, —and then again that gaping silence. And little David had just risen silently to close the door,— for that was his duty and he knew he had to perform it in silence, —when Ben broke the quiet. "Dad!" Mr. Levy looks up in a somewhat startled fashion, and so do all the others, even little David stopping dead. It is not customary to interrupt during the Elijah ceremony.

"Excuse me, but I must say something before that door is closed." Ben speaks quietly, but obviously with subdued emotion. "These words which you always read in a hurry now: *'Not only one has risen against us, but in every generation men rise to destroy us, but the Lord saves us from their hands.'* Don't they tie up with those other words, said in connection with Abraham: *'And God considered the end'*. Do we know the end, the *real* end? Did Abraham know it, in his situation? Did our fathers know it when they went out to Egypt?"

Ben no longer speaks quietly, but he seems hardly aware of his passionate vehemence. "You've made a mistake, Dad, and your mistake has bewildered you, and me, too, all this time. You thought you knew the end, you thought it had come, or was coming. But you do not know it. But can't you see that this is the only mistake you made? That otherwise all that has happened proves nothing against you? That there is no need to be silent now and not to talk any more of the days of the Messiah? What you used to say, about brotherhood and peace and justice, it is just as true now, and we need to hear about it now more than ever. We don't know the end, but we can be just as sure about what is right and the meaning of it all. Come, talk about it again, for that certainty nothing can take away from us. Make the Seder a real Seder again."

But Mr. Levy does not speak, and nobody seems to notice it now. For the silence is no longer empty, it is pregnant with the words still in the air. The door is still open, and that fine old silver cup still there, in the middle of the table, with the Palestine wine in it. But at that moment it seems to all of them, Mr. Levy, Ben and all the rest, that there is no more wine in it.

"It's something you girls shouldn't laugh at"

"Mother won't tell me what it cost," said Elaine to Cousin Edna, who was looking up the exquisite dress. "But it's within the budget, you may be sure. Trust mother for that."

"Budgets sound unromantic, especially on a day like this," Mother admitted. "But we could never have given Elaine such a wedding unless we *had* budgeted. It's something you girls shouldn't laugh at. Dad and I began budgeting on our wedding trip. We had to . . . and we just got home with a few cents margin."

"Isn't it an awful bother, though?"

"We'd be more bothered and worried without it. No, it's simple. First, we always set aside the money for Dad's life insurance; that means we have no worries about the future. Then we figure on so much a month for living expenses . . . and *then!* . . . with what's left we can be extravagant. That's the great thing . . . to feel when you're spending that the essentials and the future are taken care of. Then you can spend with an easy mind."

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By Dr. H. A. Fischel, Rabbi Of Bnai Israel Congregation, Of St. Catharines, Ontario

I TALMUD AND MIDRASH

When Moses, our teacher, was tending the flock of Jethro in the wilderness, a little kid escaped. He ran after it until it reached a pool of water and drank. Moses approached it and said: "I did not know that you were thirsty; you must be weary." So he placed the kid on his shoulder and walked back. Thereupon God said: "Because you have shown mercy in leading the flock of a mere mortal, you will henceforth tend my flock Israel." *(Ex. Rabba)*

Rabban Gamliel

A pagan once asked Rabban Gamliel: "Why did God reveal himself in a thorn-bush, the lowest and poorest of all plants?" Rabban Gamliel answered: "In order to teach that no place on earth is remote from Him." *(Mechilta de R. Shimon b. Jochai)*

Rabban Gamliel used to say: "Whoever does not mention three things on Pesach, has not done his duty, namely: the *Passover-Lamb*, the *Unleavened Bread*, and the *Bitter Herbs;* the *Passover-Lamb*, because God passed over the houses of our forefathers in Egypt (when he punished the Egyptians); the *Unleavened Bread*, because they were redeemed from Egypt (so speedily that their dough had not time to become leavened) and the *Bitter Herbs*, because the Egyptians embittered the lives of our forefathers in Egypt. In every generation, therefore, man is bound to regard himself as if he personally had gone forth from Egypt." *(Mishna)*

Josephus Flavius

The Feast of Unleavened Bread, which the law of their fathers had appointed for the Jews at this time, is called the Passover and is a memorial of their deliverance out of Egypt. It is celebrated with great rejoicing, and an innumerable multitude came to Jerusalem out of the country, nay, from beyond its limits also, in order to worship God. *(Antiquities)*

The Babylonian Talmud

When the Egyptian hosts were drowning in the Red Sea, the angels in Heaven were about to break out in songs of jubilation. But the Holy One, blessed be He, silenced them with the words: "My creatures are perishing, and ye are ready to sing!" *(Megillah)*

The Later Midrash

The Children of Israel left Egypt loaded with gold and silver, which the Egyptians had forced upon them. Moses, however, carried a different burden on his shoulder. It was the coffin with Joseph's relics. *(Deut. Rabba)*

Pharaoh did not share the fate of his horsemen at the Red Sea. He alone escaped drowning; nay more, he escaped death. He stands forever at the gates of Hell; and as, in the course of centuries, oppressor after oppressor enters, he greets them with the words, "Why hast thou not profited from my example?" *(Yalk. Shim.)*

II THE MIDDLE-AGES

Eleazar haKalir (8th-9th cent. C.E.)

Bestow Thy favour on all sand—
Make us a blessing in Thy hand
And corn and wine let amply stand —
And soon raise up Thy Promised Land —
With dew.
(From the prayer for dew; Prayer-Book)

Abraham ibn Ezra (1092-1167)

All the people who had left Egypt, died in the wilderness, for, having been slaves, they were weak, afraid, and not trained for war. And a new generation had to arise: the generation of the wilderness, that had not known the Goluth, exile and slavery, and was a proud generation. *(Commentary on Exodus)*

Moses ben Kalonymos (?)

To thrust down the pursuer He will don again
Zeal and retribution.
Just as He donned the garb of execution
And utterly cut off His people's persecution
When enemies pursued in vain.
(Prayer-Book)

Maimonides (Rambam)
(1135-1204)

The Feast of Weeks (Shovooes) is the day of the reception of the Torah. To emphasize the significance of that day one counts the days from Passover on, as if a most faithful friend was awaiting someone and counting the days and hours until his arrival. And the reason for the Counting of the Omer from the day of the exodus from Egypt until the day of the reception of the Torah is this: the Torah was the purpose and the goal of their exodus, according to the words: "(from Egypt) I bore you on eagles' wings, and brought you unto Myself." *(More Nevoochim)*

Mysticism

The angel in charge of the Red Sea had been instructed in the days of Creation to divide the waters of the sea upon the arrival of the Children of Israel. To be able to recognize them he had been shown the image of Adam Kadmon, the Primeval Man, whom the Israelites resembled. But when the Jewish people arrived on the shore of the Red Sea, the angel could not

distinguish them from the Egyptian dress and customs. In order to test them, the angel exclaimed: "Who is ready to die for his God!" The first, Nachshon ben Aminadab, at once, threw himself into the waves, But he did not drown. For the angel, recognising Israel by their readiness for martyrdom, had at that moment divided the waters of the sea.

(A Gnostic Midrath)

It is obligatory for every Israelite to relate the story of the exodus on the Passover night. He who does so fervently and joyously . . . brings forth more rejoicing, for the joy of Israel causes the Holy One Himself to rejoice . . . And all the angels and heavenly beings gather and observe Israel, how they sing and rejoice, and seeing the rejoicing below, the celestial beings also break into jubilation . . . For all rejoicing on earth increases the power of theLord and His Hosts in the regions above, just as an earthly king gains strength from the praises of his subjects, the fame of his glory being thus spread throughout the world. *(Zohar: from the "Faithful Shepherd")*

A Proverb

Pesach is a difficult, but clean holiday.

III CHASSIDISM

1

Said the Koretzer Rabbi: "Why does Scripture say that no Passover has ever been performed as in the days of King Josiah? Because Josiah first burned all the altar's and temples of paganism and evil, in other words, he cleaned out the Chometz, the Leavened Bread, in the proper manner."

2

At the Seder meal, the Zbarazer Rov used to eat only the special Matzo, Matzoh shemooroh, baked from carefully watched flour on the afternoon of the same day. A Chosid (an adherent of this religious movement) brought with him some ordinary Matzo and began to eat it. When all the others rebuked him, the Rov said: "Do you think that the millions of our fellow-Jews who eat plain Matzos on Seder night are not fulfilling their obligation, and that we are better than they?" And he took the ordinary Matzo and ate of it, contrary to his life-long habit. (Based on L. I. Newman's *("The Hassidic Anthlogy.")*

3

Rabbi Enoch said: "Israel's true exile in Egypt was, that they had learned how to bear it."

On Seder night, when Rabbi Yitzchak of Berditshev reached the passage of the Fourth Son, who does not know how to ask, he used to say: "The son who does not know how to ask — this is, I, Levi Yitzchak, of Berditshev. And if I knew, I would not dare to ask why we suffer. And still, it says, "Thou shalt tell thy son", and I am, Master of the Universe, Thy child. But I do not ask Thee to tell me the mysteries of Thy ways — I could not bear it. Not *why* I suffer, I would like to know, but only whether it is for *Thy* sake; and what it requires me to do."

(Based on Martin Buber's *"Hassidic Tales")*

IV IN OUR DAYS

A modern writer

A festive sun shines over Jerusalem. True, the sun is always glorious over Jerusalem, but to-day it is jubilant. For it is Pesach. It seems as if the Holy One blessed be He, has, for these seven days, returned to it the splendour which it lost when the Temple was destroyed.

It is customary with the Jews of Jerusalem to say the Mussaf-Prayer in front of the Wailing Wall . . . I stand at this wall and wait . . .

The first to come are Polish Jews. They wear beautiful turbans, and are dressed in blue kaftans. The women wear bright colourful kerchiefs. The Sefardim follow in long dark garments and blue head-

(Continued on Page Fifty)

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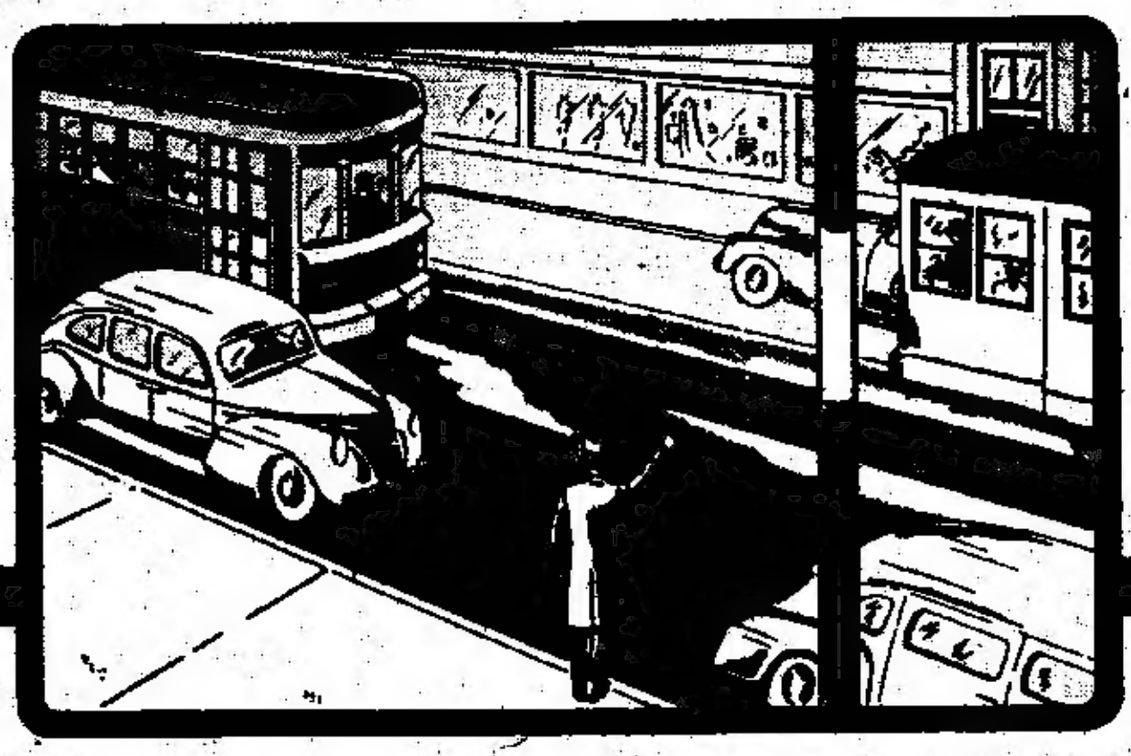

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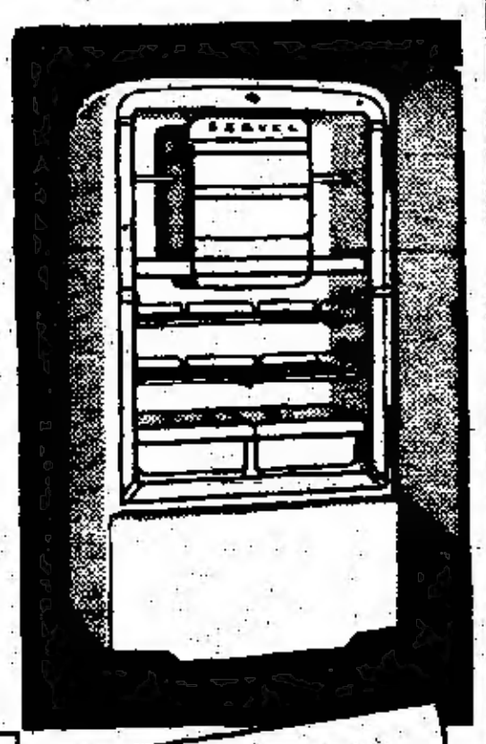

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Educating Your Child To Respect His Jewish Self And Find Security

By Reba L. Cohen, 58 Cheritan Avenue, Toronto, Ontario

The same principles hold good for Jewish education, which has to do with Jewish people, their way of life, their ideas and their history, as for education in general. Education is learning about life through experiences, feelings and thoughts. Learning is based on curiosity or interest in, and ability to manipulate, a situation. If the learner's efforts bring him pleasure and comfort, he is left with a feeling of confidence and eagerness to go on further. On the other hand, if his efforts bring him pain and discomfort, he is left with a feeling of discouragement, and if the pain is intense, he may feel fear, resentment and insecurity.

Spiritual maturity through good conduct is the goal of Judaism which makes no distinction between secular and religious behavior. Many Jewish parents believe that through example and practice, interpretation and integration of their particular way of life, they and their children will go forward to this goal. This way of life must include genuine affection between parents and children.

If the child's earliest experiences in meeting his basic needs of food, rest, and activity for satisfying his curiosity about things, people and ideas, are more pleasurable than painful, his normal hostilities will disappear, and wholesome emotional development will take place. These early experiences can be tied up with participation in the drama of customs, ceremonies and festivals through eating, playing, singing, dancing and learning his group's way of life with parents, teachers and companions who are also enjoying themselves with him.

Rabbi S. H. Markowitz has written a series of nine pamphlets on "Adjusting The Jewish Child To His World" which are published and sold by the National Federation of Temple Sisterhoods. These should prove helpful to parents for the detail with which the festivals are discussed.

The present festival, Pesach, is the anniversary of the deliverance from Egypt's bondage

ARAB BANK TO KEEP LAND

To prevent Arab lands in Palestine from being sold to Jews, the Arab League Council decided at Cairo, Egypt, to establish an Arab bank that would be financed by the Governments of the Arab States and by the public sale of securities, the funds to be available for loan to distressed Arab landowners. The bank also would finance improvements for Arab farms and villages in Palestine.

The initial capital will be 1,000,000 pounds sterling, to be increased as the need arises. The Arab Governments will subscribe one-fourth of the capital, whatever its amount.

It was proposed that the remaining shares be sold in denominations as low as 1 pound so that the Arab masses might participate. The securities will bear 3 per cent and be guaranteed by the Arab States.

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of a mob of slaves forged into a social group capable of producing law-givers, prophets, psalmists, scribes and teachers whose efforts collected in the Bible, Talmud and other books have played a significant part in influencing the cultural history of the world. This social group, with its remembrance of that bondage, became the Jewish people whose role has been one of suffering in the forefront of every struggle against tyranny yet surviving their mighty persecutors.

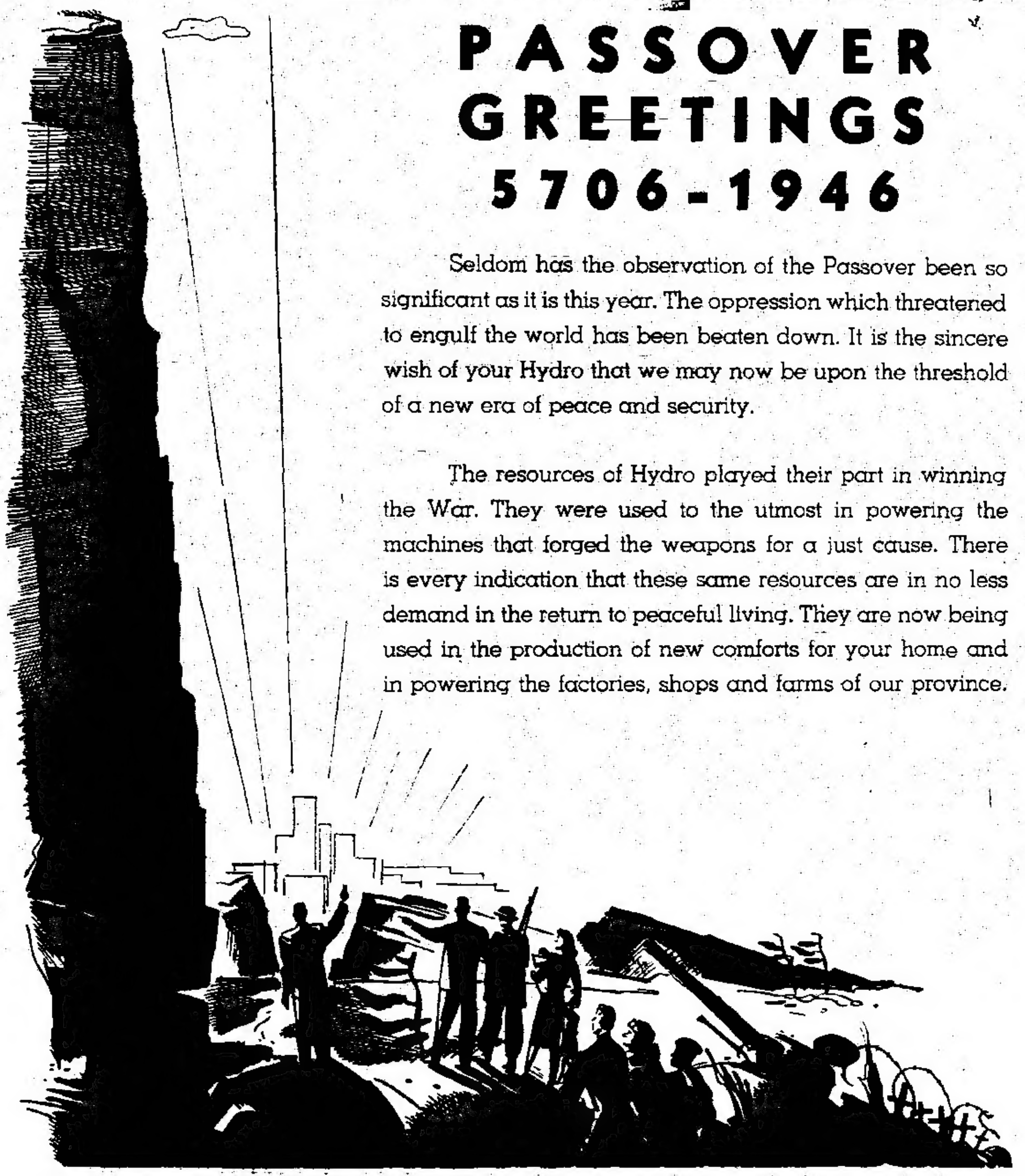
Pesach is the symbol of that survival, as it comes with Spring, to bring us the message of faith that the liberating forces follow the laws of a Power greater than that of any arrogant tyrant or dictator. "What the ultimate reality is, we shall never know" says Herbert Spencer, "but nevertheless we can contemplate it with awe and reverence". To feel the urge with which the tiny shoots of life break through the hard crust of dark earth promising infinite variety of flower and fruit, is to renew hope that mankind also shall break through the fears of the dark forces that sorely try hearts and minds to-day.

The faith that moral principles will be universally practised and that fear and hate shall give place to the noble vision of the prophets is the essence of Judaism.

Learning about Judaism, the child, in his home and in his religious or Jewish community school, may store happy memories of his Jewishness in a positive and joyous atmosphere and attain a feeling of security and a sense of belonging in a good scheme of things. This is the foundation on which courage and strength are developed to face difficulty and danger in the pursuit of Truth, Justice and Peace.

In this cause, parents are moved to carry out the injunction: "And thou shalt teach them diligently unto thy children and thou shalt speak of them when thou sittest in thy house and when thou walkest by the way and when thou liest down and when thou risest up."

There are some Jewish parents who, because they are antagonistic to Jewish education, do not want their children to be different from their non-Jewish neighbours. They must face the issue squarely to meet the challenge of today's hostility in the lives of these children and recognize that culture is not a static thing. We are constantly influencing it. Whether it will be cultivated by ignorance, indifference, and contempt, or by knowledge, understanding and affection, will determine the success with which our inner group life will be enriched and strengthened so that we can work together with all forward-looking people for the betterment of the economic and political society.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The resources of Hydro played their part in winning the War. They were used to the utmost in powering the machines that forged the weapons for a just cause. There is every indication that these same resources are in no less demand in the return to peaceful living. They are now being used in the production of new comforts for your home and in powering the factories, shops and farms of our province.
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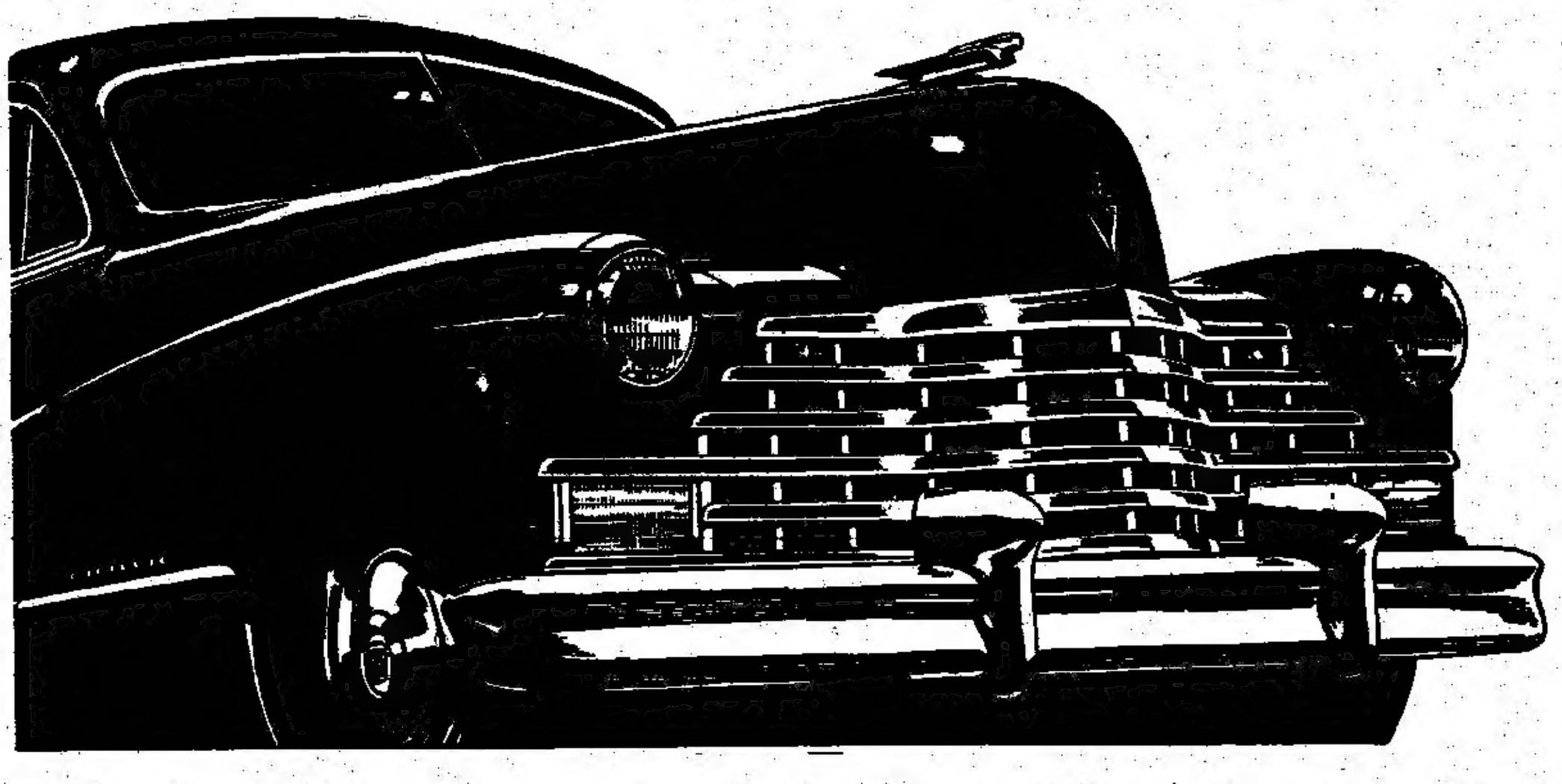

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CAD-146

A PRODUCT OF GENERAL MOTORS

Act Of Faith

By Irwin Shaw
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"Present it to him in a pitiful light," Olson was saying as they picked their way through the almost frozen mud toward the orderly-room tent. "Three combat-scarred veterans, who fought their way from Omaha Beach to . . . What was the name of the town we fought our way to?"

"Konigstein," Seeger said.

"Konigstein." Olson lifted his right foot heavily out of a puddle and stared admiringly at the three pounds of mud clinging to his overshoe. "The backbone of the Army. The noncommissioned officer. We deserve better of our country. Mention our decorations, in passing."

"What decorations should I mention?" Seeger asked. "The Marksman's Medal?"

"Never quite made it," Olson said. "I had a cross-eyed scorer at the butts. Mention the Bronze Star, the Silver Star, the Croix de Guerre with palms, the Unit Citation, the Congressional Medal of Honor."

"I'll mention them all," Seeger grinned. "You don't think the C.O.'ll notice that we haven't won most of them, do you?"

"Gad, sir," Olson said with dignity, "do you think that one Southern military gentleman will dare doubt the word of another Southern military gentleman in the hour of victory?"

"I come from Ohio," Seeger said.

"Welch comes from Kansas," Olson said, coolly staring down a second lieutenant who was passing. The lieutenant made a nervous little jerk with his hand, as though he expected a a salute, then kept it rigid, as a slight, superior smile of scorn twisted at the corner of Olson's mouth. The lieutenant dropped his eyes and splashed on through the mud. "You've heard of Kansas," Olson said. "Magnolia-scented Kansas."

"Of course," said Seeger. "I'm no fool."

"Do your duty by your men, Sergeant." Olson stopped to wipe the cold rain off his face and lectured him. "Highest-ranking noncom present took the initiative and saved his comrades, at great personal risk, above and beyond the call of you-know-what, in the best traditions of the American Army."

"I will throw myself in the breach," Seeger said.

"Welch and I can't ask more," said Olson.

They walked heavily through the mud on the streets between the rows of tents. The camp stretched drearily over the Reims plain, with the rain beating on the sagging tents. The division had been there over three weeks, waiting to be shipped home, and all the meagre diversions of the neighborhood had been sampled and exhausted, and there was an air of watchful suspicion and impatience with the military life hanging over the camp now, and there was even reputed to be a staff sergeant in C Company who was laying odds they would not get back to America before July 4th.

"I'm redeployable," Olson sang. "It's so enjoyable." It was a jingle he had composed, to no recognizable melody, in the early days after the victory in Europe, when he had added up his points and found they came to only sixty-three, but he persisted in singing it. He was a short, round boy who had been flunked out of air cadets' school and transferred to the infantry but whose spirits had not been damaged in the process. He had a high, childish voice and a pretty, baby face. He was very good-natured, and had a girl waiting for him at the University of California, where he intended to finish his course at government expense when he got out of the Army, and he was just the type who is killed off early and predictably and sadly in moving pictures about the war, but he had gone through four campaigns and six major battles without a scratch.

Seeger was a large, lanky boy, with a big nose, who had been wounded at St.-Lô but had come back to his outfit in the Siegfried Line quite unchanged. He was cheerful and dependable and he knew his business. He had broken in five or six second lieutenants, who had later been killed or wounded, and the C.O. had tried to get him commissioned in the field, but the war had ended while the paperwork was being fumbled over at headquarters.

They reached the door of the orderly tent and stopped. "Be brave, Sergeant," Olson said. "Welch and I are depending on you."

"O.K.," Seeger said, and went in.

The tent had the dank, Army-canvas smell that had been so much a part of Seeger's life in the past three years. The company clerk was reading an October, 1945, issue of the *Buffalo Courier-Express*, which had just reached him, and Captain Taney, the company C.O., was seated at a sawbuck table which he used as a desk, writing a letter to his wife, his lips pursed with effort. He was a small, fussy man, with sandy hair that was falling out. While the fighting had been going on, he had been lean and tense and his small voice had been cold and full of authority. But now he had relaxed, and a little pot belly was creeping up under his belt and he kept the top button of his trousers open when he could do it without too public loss of dignity. During the war, Seeger had thought of him as a natural soldier — tireless, fanatic about detail, aggressive, severely anxious to kill Germans. But in the last few months, Seeger had seen him relapsing gradually and pleasantly into the small-town hardware merchant he had been before the war, sedentary and a little shy, and, as he had once told Seeger, worried here in the bleak champagne fields of France, about his daughter, who had just turned twelve and had a tendency to go after the boys and had been caught by her mother kissing a fifteen-year-old neighbor in the hammock after school.

"Hello, Seeger," he said, returning the salute with a mild, offhand gesture. "What's on your mind?"

"Am I disturbing you, sir?"

"Oh, no. Just writing a letter to my wife. You married, Seeger?" He peered at the tall boy standing before him.

"No, sir."

"It's very difficult." Taney sighed, pushing dissatisfiedly at the letter before him. "My wife complains I don't tell her I love her often enough. Been married fifteen years. You'd think she'd know by now." He smiled at Seeger. "I thought you were going to Paris," he said. "I signed the passes yesterday."

"That's what I came to see you about, sir."

"I suppose something's wrong with the passes." Taney spoke resignedly, like a man who has never quite got the hang of Army regulations, and has had requisitions, furloughs and requests for courts-martial returned for correction in a baffling flood.

"No, sir," Seeger said. "The passes're fine. They start tomorrow. Well, it's just—" He looked around at the company clerk, who was on the sports page.

"This confidential?" Taney asked.

"If you don't mind, sir."

"Johnny," Taney said to the clerk, "go stand in the rain someplace."

"Yes, sir," the clerk said, and slowly got up and walked out.

Taney looked shrewdly at Seeger and spoke in a secret whisper. "You pick up anything?" he asked.

Seeger grinned. "No, sir, haven't had my hands on a girl since Strasbourg."

"Ah, that's good." Taney leaned back, relieved, happy that he didn't have to cope with the disapproval of the Medical Corps.

"It's—well," said Seeger, embarrassed, "it's hard to say — but it's money."

Taney shook his head sadly. "I know."

"We haven't been paid for three months, sir, and—"

"Damn it!" Taney stood up and shouted furiously. "I would like to take every bloody, chair-warming old lady in the Finance Department and wring their necks."

The clerk stuck his head into the tent. "Anything wrong? You call for me, sir?"

"No!" Taney shouted. "Get out of here!"

The clerk ducked out.

Taney sat down again. "I suppose," he said, in a more normal voice, "they have their problems. Outfits being broken up, being moved all over the place. But it's rugged."

"It wouldn't be so bad," Seeger said, "but we're going to Paris tomorrow. Olson, Welch, and myself. And you need money in Paris."

"Don't I know it?" Taney wagged his head. "Do you know what I paid for a bottle of champagne on the Place Pigalle in September?" He paused significantly. "I won't tell you. You wouldn't have any respect for me the rest of your life."

Seeger laughed. "Hanging is too good for the guy who thought up the rate of exchange," he said.

"I don't care if I never see another franc as long as I live." Taney waved his letter in the air, although it had been dry for a long time.

There was silence in the tent, and Seeger swallowed a little embarrassedly. "Sir," he said, "the truth is, I've come to borrow some money for Welch, Olson, and myself. We'll pay it back out of the first pay we get, and that can't be too long from now. If you don't want to give it to us, just tell me and I'll understand and get the hell out of here. We don't like to ask, but you might just as well be dead as be in Paris broke."

Taney stopped waving his letter and put it down thoughtfully. He peered at it, wrinkling his brow, looking like an aged bookkeeper in the single, gloomy light that hung in the middle of the tent.

"Just say the word, Captain," Seeger said, "and I'll blow."

"Stay where you are, son," said Taney. He dug in his shirt pocket and took out a worn, sweat-stained wallet. He looked at it for a moment. "Alligator," he said, with automatic, absent pride. "My wife sent it to me when we were in England. Pounds don't fit in it. However . . ." He opened it and took out all the contents. There was a small pile of francs on the table in front of him when he finished. He counted them. "Four hundred francs," he said. "Eight bucks."

"Excuse me," Seeger said humbly. "I shouldn't've asked."

"Delighted," Taney said vigorously. "Absolutely delighted." He started dividing the francs into two piles. "Truth is Seeger, most of my money goes home in allotments. And the truth is, I lost eleven hundred francs in a poker game three night ago, and I ought to be ashamed of myself. Here." He

(Continued on Page Sixty-Five)

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Bazaar Of The Senses

A Story

By Isaac Rosenfeld
By Arrangement With Commentary, Copyright, The American Jewish Committee

It was late on a Friday afternoon, and my stepmother, having finished with the house, had just come out of the tub. She never spoke of bathing; she "tubbed" herself, or gave herself "a good tubbing." (In general, she was a woman with an enthusiasm for health, full of vegetable greens and attracted by nature to all healthful things, which she identified by their shine and glow: tomatoes, red apples, oranges.) But her observation of personal cleanliness was more than a measure of health. It was, to begin with, an extension of her housework — done cleaning the floors and the furniture, the rugs, the dishes and the woodwork, she would begin on herself. And in this extended ritual the same motive would continue to operate. For it was no mere going-over that she gave to the house; it was a religious ceremony. Every Friday, the eve of the Sabbath spring, was a release from a winter of weekdays. And as she made ready the house, so she prepared herself for the coming of Queen Saturday, the *Shabbes*. I don't know what women in the old country would do of a Friday toward nightfall, whether they went to *Mikvah*, the ritual bath, for purposes of purification. We, however, had none of the usual concomitants of an orthodox Sabbath. My stepmother baked no *chalah*, traditional woven loaves, braided like wigs and covered with a glossy patina of egg; nor, covering her head and cupping her hands, did she light candles after sundown. All this was left to my grandmother. Stepmother's tabernacle was the toilet, and the tub was *Mikvah* enough; she braided her hair instead of dough, and as for the gleaming of candles, she found that cold cream, especially when applied to her nose, was as good a substitute as you could want.

My stepmother flung open the bathroom door and I saw her standing before the mirror, plaiting her hair, as I was on the way to the kitchen for a drink.

She called me. "Bernie, be a good boy and bring me my hairpins. They're in a little red box on the dresser."

I went for the pins and when I came back she already had her hair woven in two strands, which she had looped together on the top of her head, holding them in place with her hand. She opened the box with her free hand and stuck in the pins without messing a hair, meanwhile saying to me, "Maybe you would like a tub, Bernie. Go ahead, you'll feel so *good*."

I did not want a tub.

"Go ahead, you'll cheer up. Shall I run the water for you?"

No.

She gave her hair a final touch — it was dark and wet, with here and there a thread of lighter color showing, but no trace of gray — and reached for the cold cream, scooping a blob out of the jar. She worked the cream into her face with the palms of both hands, and with her fingers patted the wrinkled, but not yet pouchy areas under her eyes.

"I think something's bothering you," she remarked while creaming her neck.

I did not deny it. In view of which she again offered to run the water for me. She had now finished with the cold cream and was wiping her hands. My stepmother was wearing a clean pink apron with a starched collar and pearly buttons. Her face gleamed, her nose shone, her hair was as tight and neat as a cap. She was ready for the Sabbath.

Her next remark, as we left the bathroom, did not surprise me. "Bernie, why don't you ever read a book?"

I knew what she meant, and it was pointless for me to say, "But I read all the time."

"A Jewish book. You should take more of an interest in Jewish life."

She went to the stove, looked into the pot of boiling chicken and regulated the flame. On the windowsill a plate of gefillte fish had been cooling; she now put it into the refrigerator.

The kitchen was brilliantly clean — the linoleum scrubbed, the enamel table-top wiped spotless, the checkered towel hung out on a rack on the pantry door. Sun was slanting in through the porch; the smell of chicken soup filled the room.

"You shouldn't be blue like that," said she. "A young boy like you should find plenty to do in the summer. No wonder you're downhearted, the way you sit around the house. Ah, when I was your age we used to have such good times. We'd dance the *Hora* and sing Hebrew songs and take courses in farming. We were young Zionists. Such a spirit!"

I ran a glass of water at the sink.

"Let the water run," said my stepmother, coming up with a head of lettuce which she doused under the faucet. She tore off the wilted

(Continued on Page Seventy-Two)

—Society Studio

Mrs. M.L. Lazare, 955 Hartland Avenue, Montreal, was Miss Gloria Glickman, daughter of Mr. and Mrs. L. T. Glickman, 955 Hartland Avenue. Mr. Lazare is the son of Mr. and Mrs. S. Lazare, 721 de l'Epée Avenue.

—Garcia

Mrs. William B. Frank, 4710 Fulton Avenue, Montreal, was Miss Gloria Shaffran, daughter of Mr. and Mrs. I. Shaffran, 3844 Kent Avenue. Mr. Frank is the son of Mr. and Mrs. D. Frank, Hutchison Street.

—Arnette and Basil Zarov

Mrs. Hyman Caplan, 660 Lansdowne Avenue, Montreal, was Miss Sonia Roskes, daughter of Mr. and Mrs. Hyman Roskes, 660 Lansdowne Avenue. Captain Caplan, R.C.A.M.C., the son of Mr. and Mrs. Joseph Caplan, de Bullion Street, is a graduate of McGill University, where his wife is a student.

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FR. 3121

Mrs. Irving J. Chaykin, of Brooklyn, N.Y., was Miss Clarice Sybil Bloomfield, daughter of Mr. and Mrs. Charles M. Bloomfield, 5611 Beaminster Place, Montreal. Captain Chaykin, U.S.A.A.C., is the son of David Chaykin, 1541-51 Street, Brooklyn, N.Y., and the late Mrs. Chaykin. The bride is a graduate of Beth Israel Hospital Nursing School, in Newark, N.J., and until recently was on the staff of the Jewish General Hospital, in Montreal. Captain Chaykin, now discharged, was on the staff of City College, New York, prior to his enlistment.

—H. S. Adler

Mrs. Abby Glovinsky, 895 Stuart Avenue, Montreal, was Miss Rita Mogul, daughter of Mr. and Mrs. Moe Mogul, of New York. Mr. Glovinsky, the son of Mr. and Mrs. I. Glovinsky, 5373 Durocher Avenue, served with the R.C.A.F. overseas for four years. They will take up residence at 4740 Ridgewood Road, in May.

—Pom

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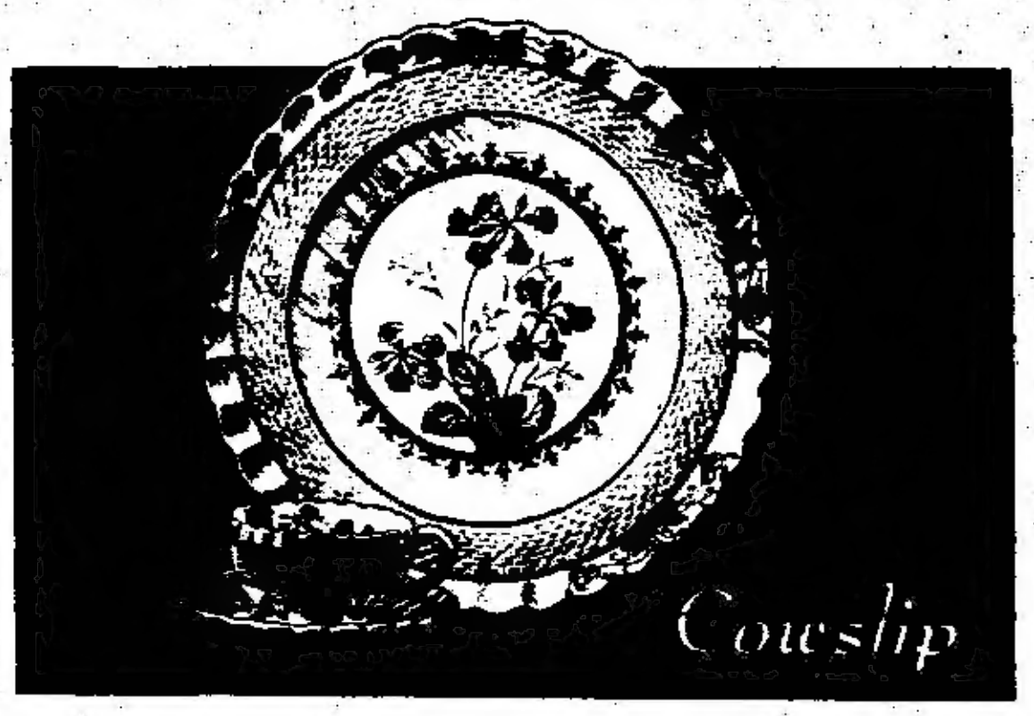

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Mrs. Herbert Steinberg, of Burlington, Vermont, was Miss Janet Sylvia Yates, daughter of Mr. and Mrs. Benjamin Yates, 5408 Grovehill Place, Montreal. Mr. Steinberg is the son of Mrs. M. Steinberg, of Boston, Mass., and Middlebury, Vermont, and of the late Max Steinberg.

—H. S. Adler

Mrs. Paul Benjamin Weisz, 4201 Decarie Boulevard, Montreal, was Miss Regina Lillian Brown, daughter of Mr. and Mrs. Moses A. Brown, Marlowe Avenue. Mr. Weisz, the son of Samuel Weisz, and the late Mrs. Weisz, is doing research in biology at McGill University.

—de la Haye Studio

Mrs. Joseph Etcovitch, 89 Holton Avenue, Montreal, was Miss Phyllis Sacoransky, daughter of Mr. and Mrs. Max Sacoransky, 89 Holton Avenue. Mr. Etcovitch is the son of Mr. and Mrs. M. L. Etcovitch, 4875 Esplanade Avenue.

Mrs. Kermit Kitman was Miss Claire Cohen, daughter of Mr. and Mrs. Philip Cohen, 5021 Grosvenor Avenue, Montreal. Mr. Kitman, the son of Mr. and Mrs. Paul Kitman, of Brooklyn, N.Y., played with the Montreal Royals baseball team last year.

Sol. Harris

—Society Studio

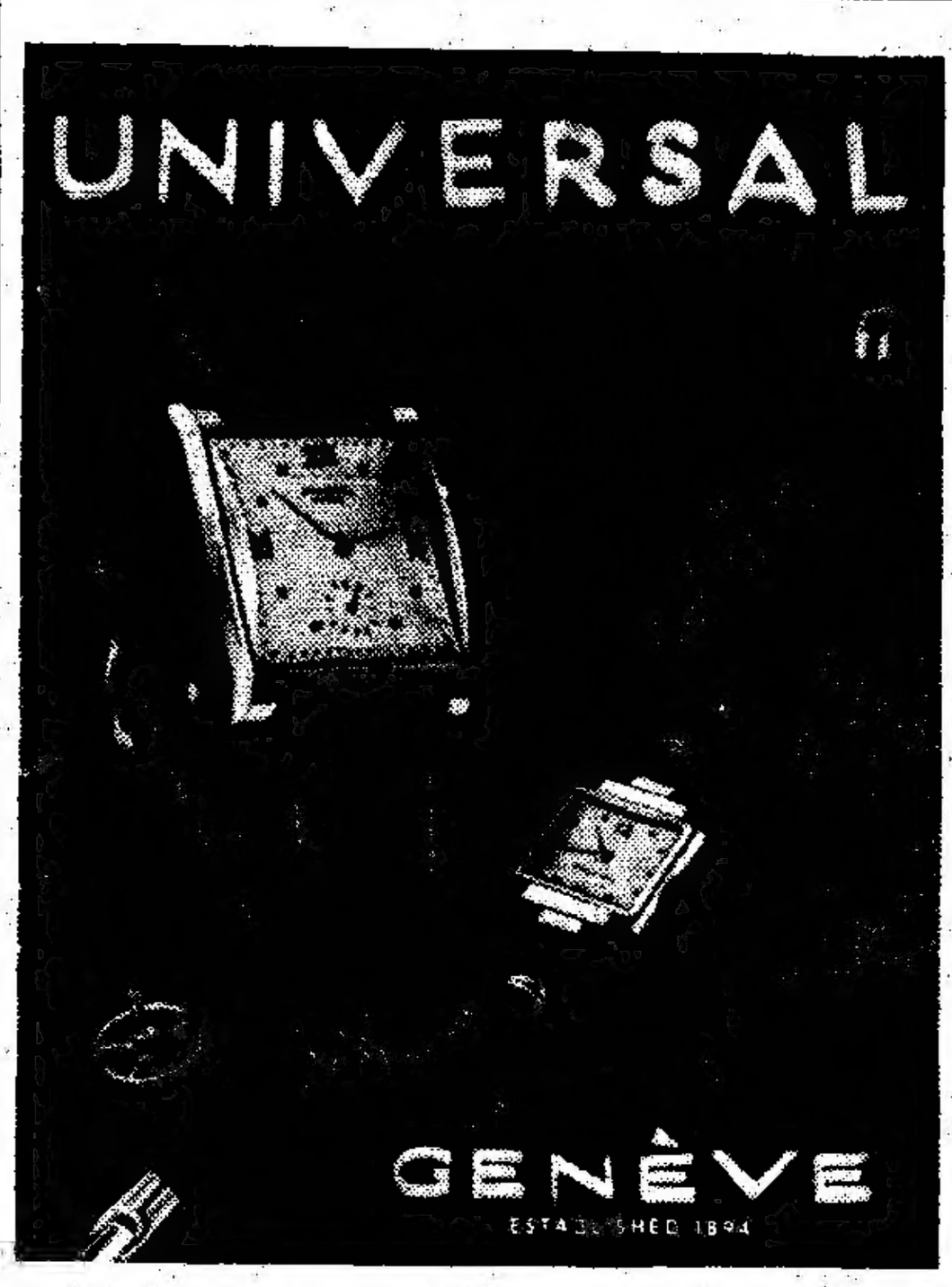
Miss Ann Segal, daughter of Mr. and Mrs. J. Segal, 4697 Jeanne Mance Street, Montreal; and Isadore Abramovitz (Abrameau), son of Mr. and Mrs. M. Abramovitz, of St. Lin, Quebec, whose engagement has been announced, the marriage to take place on June 8, at Chevra Kadisha Synagogue.

—Garcia

Mrs. Sidney Woltz, of Union City, N.J., was Miss Mildred Schaffer, daughter of Mrs. Tillie Schaffer, 3444 Decarie Boulevard, Montreal, and the late H.L. Schaffer. Dr. Woltz, the son of Morris Woltz, of North Bergen, N. J., and the late Mrs. Woltz, is a graduate of Duke University, in Durham, North Carolina, and of the Long Island College of Medicine.

—H. S. Adler

Mrs. Murray A. Heit, 1120 Bloor Street West, Toronto, was Miss Eleanor Spector, daughter of Mr. and Mrs. Harry Spector, 4200 Van Horne Avenue, Montreal. Mr. Heit, formerly an L.A.C., R.C.A.F., is the son of Mr. and Mrs. G. Heit, 1120 Bloor Street West.



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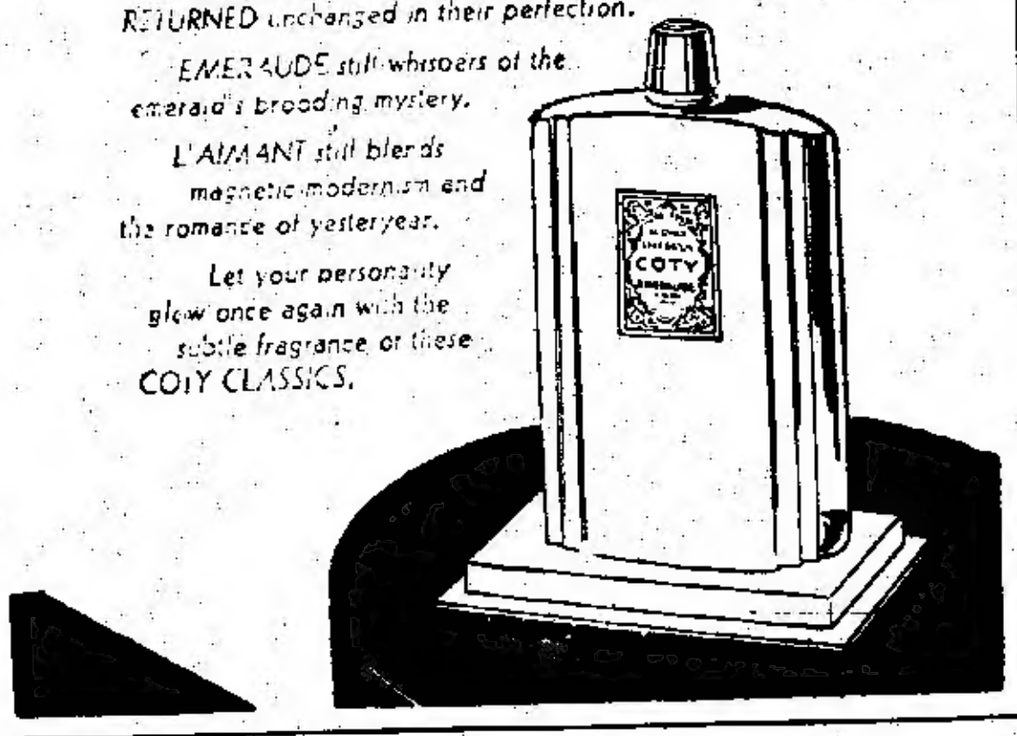

Five generations: Mrs. Rose Adilman, 5010 Sherbrooke Street West, Montreal, who is in the eighties, great-great-grandmother; Mrs. Frank Druxerman, 5013 Victoria Avenue, her daughter, the great-grandmother; Mrs. J. M. Isaacs, of London, England, and 5013 Victoria Avenue, Montreal, the grandmother; and Mrs. Morton Cohen and son, Stephen Jay, aged six months, who was one month old at the time the picture was taken, 4625 Grand Boulevard. Stephen Jay is also the grandson of J. M. Isaacs, of London, England; and of Mr. and Mrs. Harry Cohen, 4044 Van Horne Avenue, Montreal; great-grandson of Solomon Cohen, Hutchison Street. He is also the great-great-grandson of Mrs. I. Druxerman, of Winnipeg, Man. Mrs. Adilman came from Kiev, Russia, to Winnipeg, sixty-five years ago; and from there went to Montreal in 1917. She has two other daughters, Mrs. E. Goldstein, of Springfield, Mass.; and Mrs. P. Pressner, Sherbrooke Street West; and four sons, H. Adilman, of Los Angeles, California, and Montreal; Alex Adilman, Ritz Carlton Hotel; S. J. Adilman, of Montreal, and Norman Adilman, 5156 Notre Dame de Grace Avenue.

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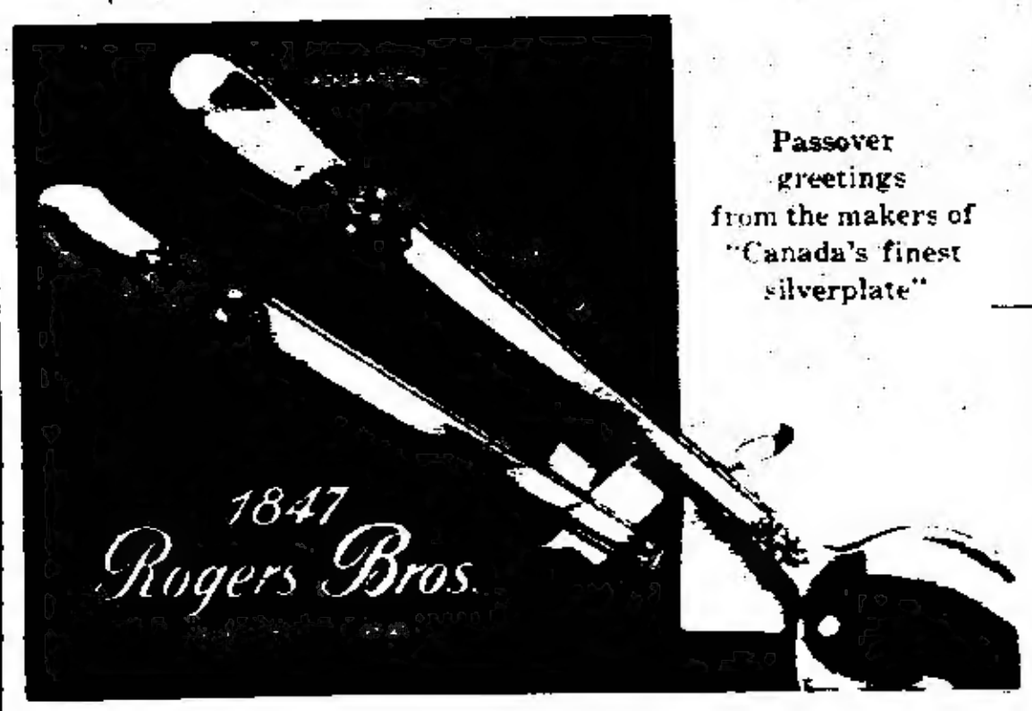

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Mrs. Samuel Stein, 4961 Coronet Avenue, Montreal, was Miss Rita Butterman, daughter of Mr. and Mrs. M. Butterman, 4941 Grosvenor Avenue. Mr. Stein the son of Mr. and Mrs. Herman Stein, 5506 Hutchison Street, is a graduate of McGill University, and in law, of the University of Montreal.

Sol. Harris

Mrs. Gerald J. Smith, 4815 Queen Mary Road, Montreal, was Miss Irene Reitman, daughter of Mr. and Mrs. Louis Reitman, 5038 Grosvenor Avenue. Mr. Smith is the son of Mr. and Mrs. Louis Smith, 5301 Victoria Avenue.

Sol. Harris

Mrs. Selig Smith, 5370 Park Avenue, Montreal, was Miss Esther Leventhal, daughter of Mr. and Mrs. Joseph Leventhal, 5370 Park Avenue. Mr. Smith is the son of Mr. and Mrs. Louis Smith, 5301 Victoria Avenue.

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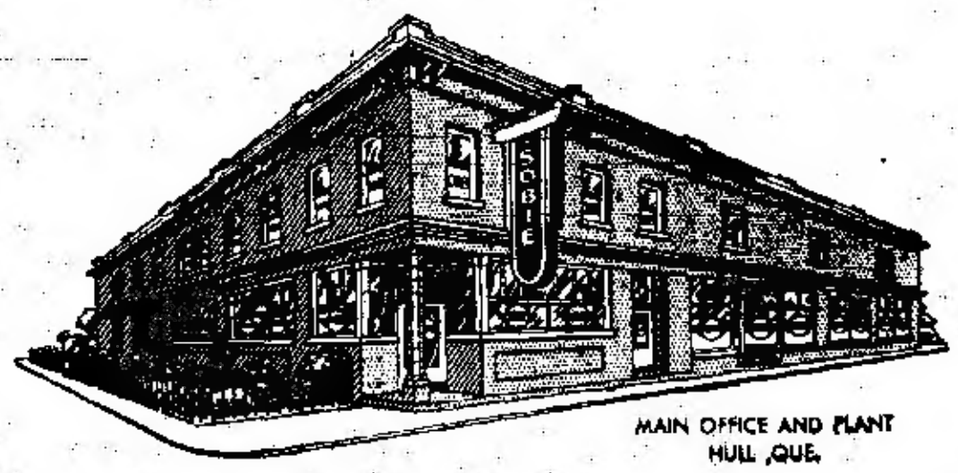

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Myrna, above, aged five years, is the daughter of Mr. and Mrs. B. Halpern, 125 Baldwin Street, Toronto; granddaughter of Mrs. E. Rittersporn, 125 Baldwin Street.
—Sylvia Schwartz

Roslyn, nearly two; and Gloria Ruth, six, are the daughters of Mr. and Mrs. Robert Strulovitch, 6669 St. Hubert Street, Montreal; granddaughters of Mr. and Mrs. S. Rosenfeld, 6749 St. Hubert Street; and of Mr. and Mrs. L. Strulovitch, 4128 Colonial Avenue; great-granddaughters of Mr. and Mrs. W. Barkin, 6678 St. Andre Street.
—Society Studio

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Michael Allan, aged fifteen months, is the son of Mr. and Mrs. Robert Ernest, 242 St. Joseph Boulevard West, Montreal; grandson of Mr. and Mrs. D. Venetsky, 6148 Hutchison Street; and of Mr. and Mrs. G. Ernest, 704a Bloomfield Avenue.

Allan Samuel, nearly four; and Marvin Manuel, nearly one, are the sons of Mr. and Mrs. Nathan Libman, 5778 Trans Island Avenue, Montreal; grandsons of Mr. and Mrs. I. Elenbogen, 4322 City Hall Avenue; and of Mrs. R. Libman, 5826 Park Avenue.

—Society Studio

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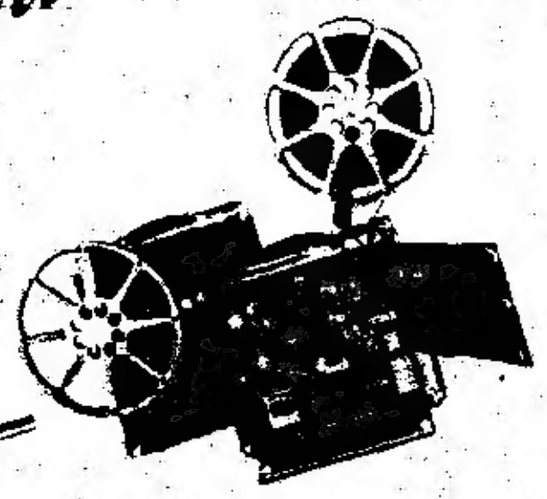

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Howard Ronald, one year old, is the son of Mr. and Mrs. J. Wexler, 657 Queen Street West, Toronto; grandson of Mrs. I. Wexler, 657 Queen Street West.

—Sylvia Schwartz

Barbara, below, eleven months old, is the daughter of Mr. and Mrs. M. Blidner, 506 Roselawn Avenue, Toronto; granddaughter of Mr. and Mrs. A. Hirschorn, 289 Grace Street; and of Mr. and Mrs. S. Blidner, 604 Manning Avenue.

—Sylvia Schwartz

Carol Diana, one year, is the daughter of Mr. and Mrs. S. Bacon, 79 Kendall Avenue, Toronto; granddaughter of Mr. and Mrs. S. Wolfman, 35 Grace Street; and of Mrs. A. Bacon, of London, England.

Emanuel, below, aged two, is the son of Mr. and Mrs. H. Kalles, 5268 St. Urbain Street, Montreal.

—Charlab

—Sylvia Schwartz

Esther Etta, aged two, is the daughter of Mr. and Mrs. David Kerner, 4790 Ridgevale Avenue, Montreal; granddaughter of Mrs. B. Cohos, Laval Avenue, and of the late Mr. and Mrs. M. Kerner; great-granddaughter of Mrs. H. Cohos, Laurier Avenue East.

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Beverley, aged three, and Lynn, ten, are the daughters of Mr. and Mrs. Nathan Gandall, 3009 Maplewood Avenue, Montreal; granddaughters of Mrs. A. Middleman, 4009 Colonial Avenue; and of Peretz Gandall, St. Lawrence Boulevard.

—Society Studio

David Gordon, aged three years, is the son of Mr. and Mrs. A. Wintre, 23 Castleview Avenue, Toronto; grandson of Mr. and Mrs. S. Levine, Cobourg, Ont. and of Mr. and Mrs. L. Wintre, 120 Montrose Avenue.

—Sylvia Schwartz

Jcel Arthur, aged two years, is the son of Mr. and Mrs. Jack Miller, 65 Atlas Avenue, Toronto; grandson of Mr. and Mrs. H. Etkin, 338 Crawford Street.

—Sylvia Schwartz

Sandra, aged one, and Arline, nearly six, are the daughters of Mr. and Mrs. Jack Tobin, 4800 Hutchison Street, Montreal; granddaughters of Mr. and Mrs. S. Tobin, 110 Bagg Avenue; and of Mrs. M. Gardner, of Hoffer, Saskatchewan, and the late Mr. Gardner.

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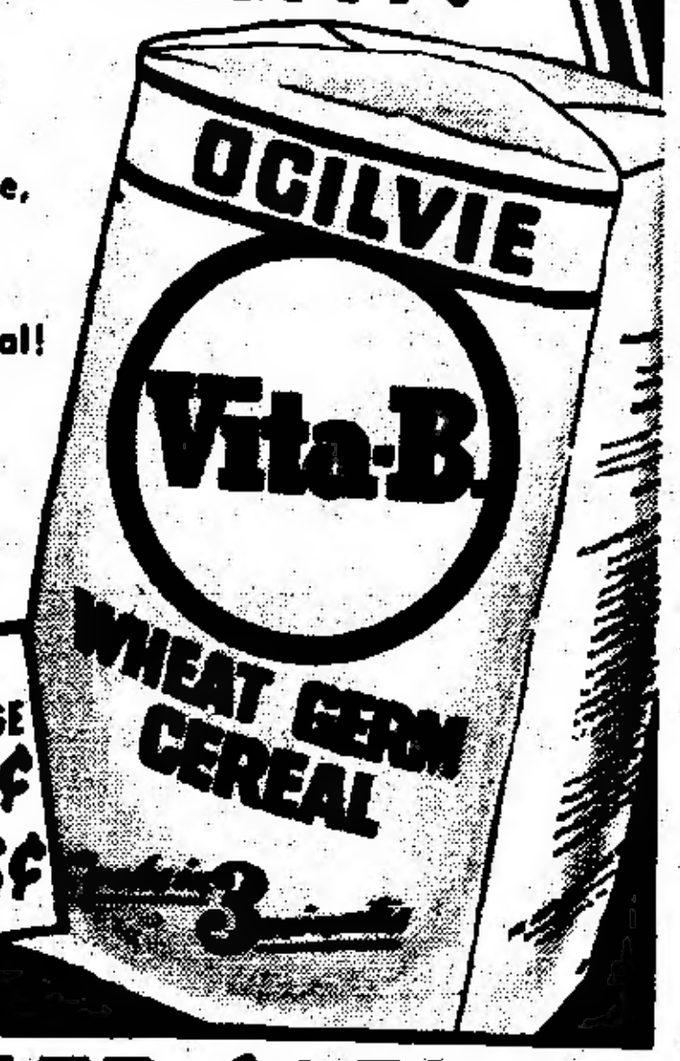

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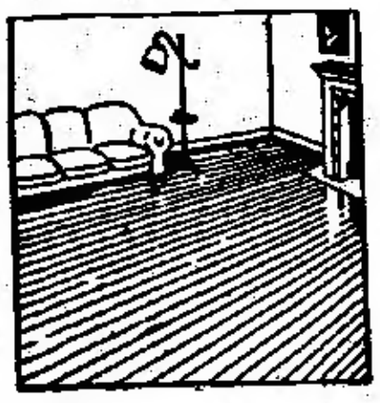

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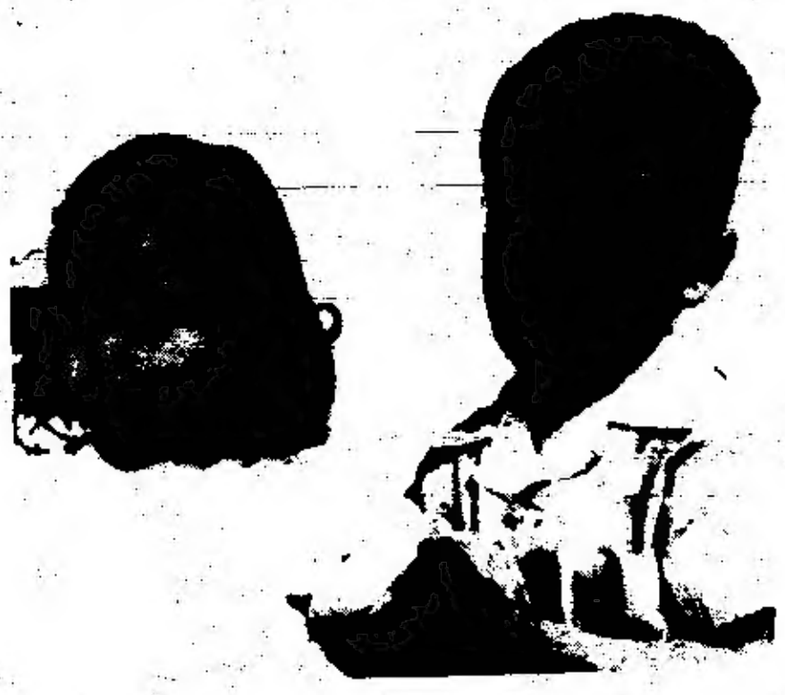

Corinne Fay, aged nearly two years, and Bernard Kalman, four, are the children of Mr. and Mrs. Harry S. Schneider, 4614 Melrose Avenue, Montreal; grandchildren of Mrs. S. Baum, 5306 St. Urbain Street; and of Mr. and Mrs. David Schneider, 6771 St. Hubert Street.

Coronet Photo Studio

Queenie Elizabeth, aged eight, and Adele Elaine, fourteen, are the daughters of Mr. and Mrs. David Greenspoon, of Ste. Agathe; granddaughters of Mrs. L. Shechtman, of Ste. Agathe; and of Mrs. T. Greenspoon, of St. Jerome.

—Society Studio

Stephen Michael, aged one, is the son of Capt. and Mrs. H. E. Stillman, 371 Markham Street, Toronto; grandson of Mr. and Mrs. D. Tusher, 371 Markham Street; and of Dr. and Mrs. I. W. Stillman, of New York; great-grandson of Mr. and Mrs. I. Weinstein, 41 Cecil Street.

Sylvia Schwartz

Richard Anthony, aged four, is the son of Mr. and Mrs. E. A. Bain, 135 Chiltern Hill Road, Toronto; grandson of Mr. and Mrs. L. Baker, 356 Walmer Road; and of Mr. and Mrs. H. Bain, Chaplin Crescent.

Sylvia Schwartz

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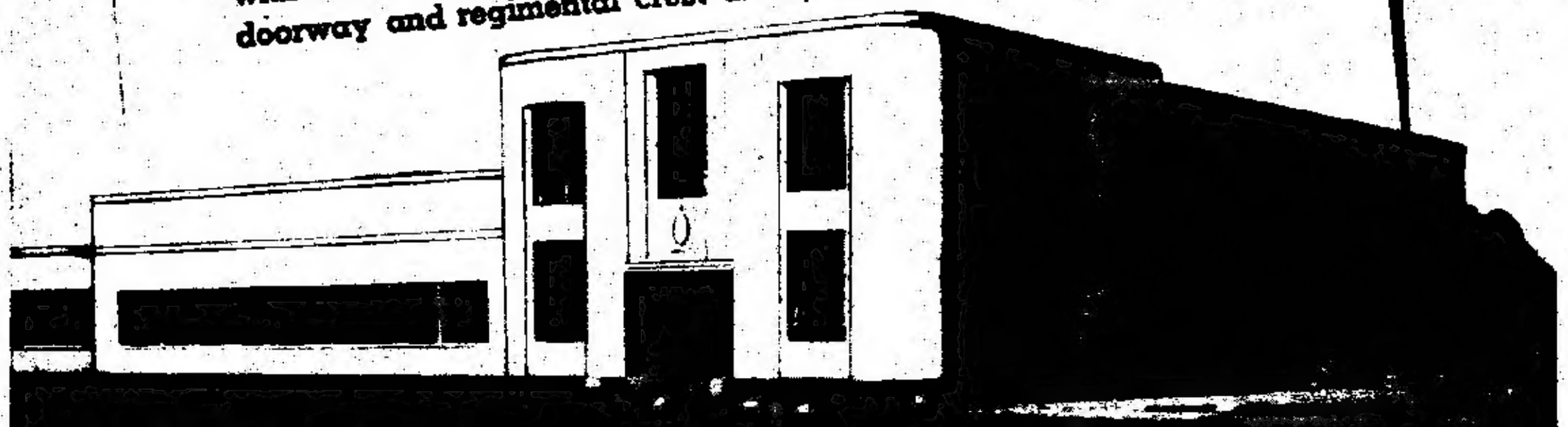

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Staples, Tacks, Wood Screws, Couplings
Barbed Wire, Wire (Coarse and Fine Gauges)
Wire Rods, Bale Ties, Stitching Wire
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Bridges and Towers, Steel Structures
Miners and Shippers of the best quality
Bituminous Coal and Coke.

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Coal Mines in Nova Scotia

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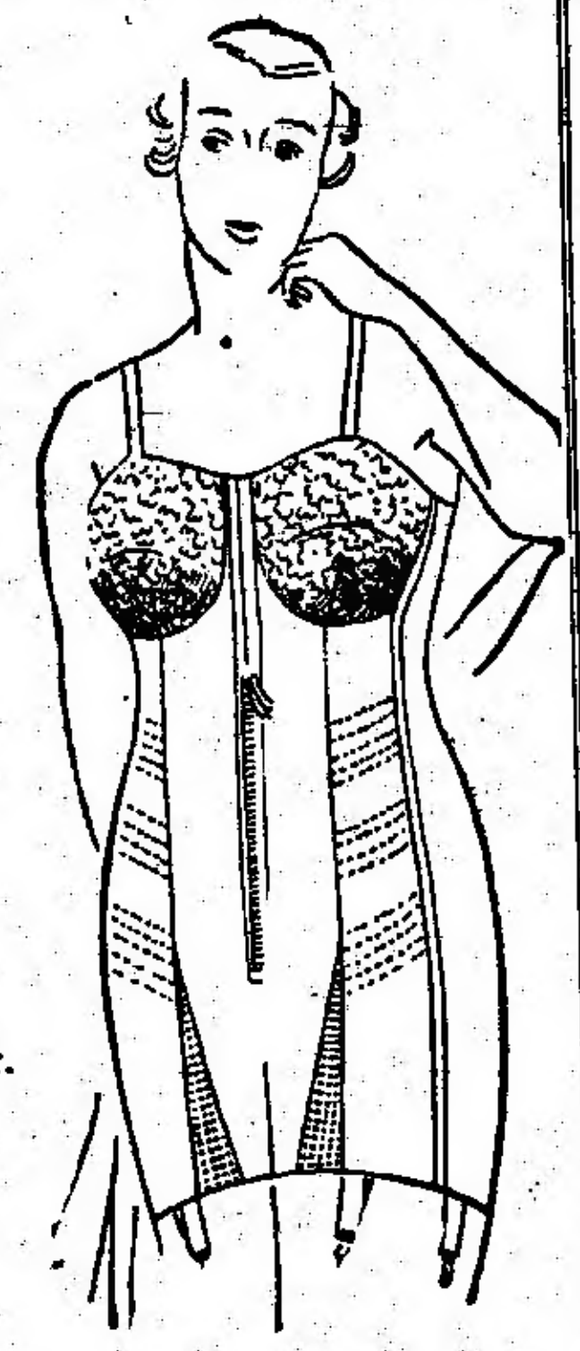
Passover Greetings!

Sira Drew



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We Will Answer Calls For West End Residents Returning Home From Any Section of Montreal.

● **METER RATES** ●

Our Cars Are All Clean, Comfortable Sedans Driven By Courteous EFFICIENT DRIVERS

75% of Our Drivers and Owners Are Returned Men With Overseas Service

SPECIAL RATES FOR WEDDING PARTIES, SHOPPING SERVICE, ETC. FOR CHARGE ACCOUNTS, ASK FOR MR. PATTERSON.

Western Taxi Association

373 VICTORIA AVENUE

—Lonstan

Mrs. M. A. Schwartz, 417 St. Joseph Boulevard West, Montreal, was Miss Eve Greenberg, daughter of Mrs. S. Greenberg, 124 Cobourg Street, Ottawa, and the late Mr. Greenberg. Mr. Schwartz is the son of the late Mr. and Mrs. P. Schwartz, of Montreal. Mr. and Mrs. Schwartz were married in August, at Atlantic City, N.J. Mr. Schwartz is a member of the Montreal Board of Trade, the Canadian Club, and Bnai Brith, Mount Royal Lodge.

Below, Mrs. Joseph Berlin, 796 Champagneur Avenue, Montreal, was Miss Edith Segal, daughter of Mr. and Mrs. L. Segal, 796 Champagneur Avenue. Mr. Berlin is the son of Mr. and Mrs. S. Berlin, 4117 St. Antoine Street West.

Royal Studio

Mrs. Rudy Corber, 5314 Mountain Sights Avenue, Montreal, was Miss Anne Sterlin, daughter of Mr. and Mrs. Leon Sterlin, Mountain Sights Avenue. Mr. Corber, the son of the late Mr. and Mrs. Michael Corber, of Montreal, was discharged from the R. C. A. F., with the rank of L. A. C., having been in the service for four years, over three years of it in Iceland.

—H. S. Adler

Mrs. Alex Smolar, below, was Miss Helen Cohen, daughter of Mr. and Mrs. M. Cohen, 2664 Soissons Avenue, Montreal. Mr. Smolar is the son of Mr. and Mrs. G. Smolar, Laurier Avenue West.

—Kashtan's

Mrs. Joseph N. Gardner, above, of Quebec City, was Miss Ilse Dina Eiser, only daughter of Mr. and Mrs. Jonas Eiser, Manrese Street, Quebec City. Mrs. Gardner was born in Hamburg, Germany, and lived in Zagreb, Yugoslavia, and Abbazia, Italy, before coming to Quebec.

Mrs. Issie Chadwick was Miss Evelyn Goldstone, daughter of David Goldstone, of Montreal, and the late Mrs. Gertrude Goldstone; granddaughter of Mr. and Mrs. David H. Finiffter, Clark Street, Montreal. Mr. Chadwick is the son of Mr. and Mrs. David Chadwick, 30 Vallieres Square.

—Drummond Photos

Being Smartly Dressed - Simple Matter of "Know - How"

"How To Select The Right Style For Your Figure Type"

WRITE FOR COURTAULDS
GUIDE TO PROPER STYLE SELECTION

Dressing well is choosing wisely. Whatever your figure type—tall, short, slim, stout or in-between, you'll find the answer to what is smart for you in this brisk and very informative little leaflet. Simply invaluable for amateur sewers. Complete with lots of self-explanatory illustrations to guide you in selecting both patterns and ready-made garments. Includes some sound advice on how to make sure you get rayon fabrics that will wear well.

Another Courtaulds Service to help Canadian women keep their place among the best dressed women in the world. Mail the coupon today.

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Please send me the new leaflet,
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COURTAULDS (CANADA) LIMITED - PRODUCERS OF RAYON YARNS

Warmth Softness Durability
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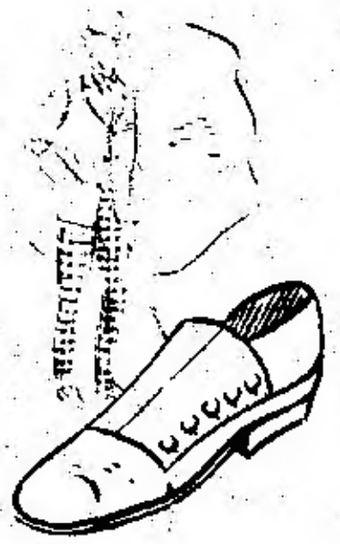
LACHUTE MILLS, Que.
Established 1870

Ayers
PURE WOOL
BLANKETS
OVERTHROWS
RUGS
"Canada's Own"

The History of the Shoe



In the days of Queen Victoria, the middle class becomes the dictator of fashions. It is the period of fur-bolows, trips to the sea, and sports. Men wear smoking-jackets, spats, and squarely-toed shoes, while women appear in patent-leather slippers or dainty Hessians. In fact, democracy in fashion is being felt

◆

Without the Slater Shoe it is not a Shoe

The SLATER shoe

combines both elegance and durability with a perfect fit

The Slater Shoe

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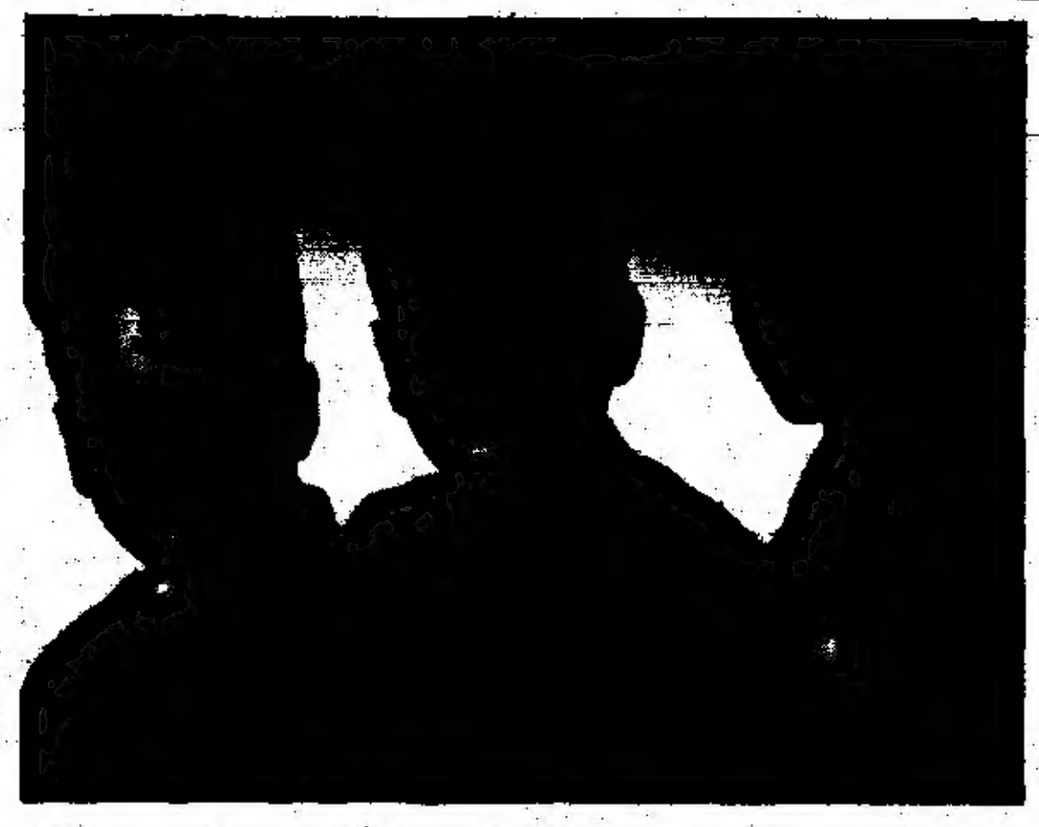
To the Members of the Jewish Community

Murray's

GOOD FOOD

16 RESTAURANTS

MONTREAL	TORONTO
5011 Sherbrooke St. West	Ford Hotel
640 St. Catherine St. West	Park Plaza Hotel (Bloor at Avenue Road)
962 St. Catherine St. West	
1394 St. Catherine St. West	770 Yonge Street
2193 St. Catherine St. West	62 Front Street West (Opposite Union Station)
5661 Park Avenue	1500 Yonge Street
457 St. Peter Street	SUDBURY
389 St. James St. West	Hotel Coulson
OTTAWA 206 Queen St.	Lord Elgin Hotel



Left, Stephen Z. nearly seven; Israel David, nine; and Raphael Arnold, eleven, are the sons of Mr. and Mrs. Abraham Fleming, 581 Grosvenor Avenue, Montreal; grandsons of Mrs. S. Fleming, 417 St. Joseph Boulevard West.

Suter

Marmen, left, aged two, is the son of Rabbi and Mrs. Avraham Soltes, 4831 Isabella Avenue, Montreal, formerly of New York. Rabbi Soltes is the director of the Hillel Foundation, at McGill University.

W. Gordon Mitchell

Lawrence Zalick, below, aged one year, is the son of Mr. and Mrs. G. Barret, 1191½ Borden Street, Toronto; grandson of Mrs. H. Mager and the late Zalick Mager, 136 Brunswick Avenue.

Davina Beverly, nearly three years old, is the daughter of Mr. and Mrs. M. Dobrinsky, of Brooklyn, N.Y.; granddaughter of Mr. and Mrs. D. Brustein, 5422 Clark Street, Montreal; and of Mrs. D. Dobrinsky, Girouard Avenue, and the late D. Dobrinsky. Davina's father, formerly a corporal in the U.S. Army, served in the Far East and in Japan.

Famous Studio

Mrs. Julius Eisenberg, left, 14 Borden Street, Toronto, was Miss Molly Saunders, daughter of Mr. and Mrs. Joseph Saunders, 766 Dundas Street West. Mr. Eisenberg is the son of Mr. and Mrs. J. Eisenberg, 456 Markham Street.

Mrs. Moe Steinberg, 362 Euclid Avenue, Toronto, was Miss Bertha Bretman, daughter of Mr. and Mrs. M. Bretman, 4829 Clark Street, Montreal. Mr. Steinberg, formerly overseas with the R.C.A.F., is the son of B. Steinberg, of Toronto, and the late Mrs. Steinberg.

Geo. Charlab

Mrs. Paul Abeles, of Brantford, Ont., was Miss Rita Glaser, daughter of Mr. and Mrs. J. Glaser, 398 College Street, Toronto. Mr. Abeles is the son of Mr. and Mrs. Max Abeles, of Brantford.

—Famous Studio

Mrs. Joseph M. Cohen, above, 40 Querbes Avenue, Montreal, was Miss Shirley Lake, daughter of Mr. and Mrs. B. Lake, 5229 Hutchison Street. Mr. Cohen is the son of Mr. and Mrs. I. B. Cohen, of Winnipeg, Man.

Mrs. Morris Sonenberg, (ft., 1 Bellwoods Park, Toronto, was Miss Ruth Winer, daughter of Mr. and Mrs. Max Winer, Queen Street West. Mr. Sonenberg is the son of Mrs. Leah Sonenberg, Victoria Street.

Famous Studio

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DALE Autographed Roses

and assorted cut flowers at your favorite florist

Dale Estate Limited

Montreal, Que. Brampton, Ont.

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for Car Protection

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SUPERTEST PETROLEUM CORPORATION LIMITED

Holiday Greetings

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Eastern Furniture Limited

VICTORIAVILLE, P.Q.

●

Manufacturers
of
Breakfast-room Furniture
Bedroom Sets

George Stephen, below, nearly two, is the son of Mr. and Mrs. Allan Rudman, 1020 Van Horne Avenue, Montreal; grandson of Mr. and Mrs. S. Weiser, 458 Outremont Avenue; and of Mrs. M. Rothman, de Bullion Street, and the late J. Rudman.

—Leonard

Arnold Seymour, above, nearly two, is the son of Mr. and Mrs. J. M. Ancel, 458 Outremont Avenue, Montreal; grandson of Mr. and Mrs. S. Weiser, 458 Outremont Avenue; and of Mr. and Mrs. M. Ancel, 5029 St. Urbain Street.

—Society Studio

—Famous Studio

Phillip, left, aged three years, is the son of Mr. and Mrs. Irving Wunch, 55 Rushholme Park Crescent, Toronto.

Bram George, aged thirteen, is the son of Mr. and Mrs. Harry Besner, 4843 Victoria Avenue, Montreal; grandson of Mr. and Mrs. J. A. Besner, Elm Avenue; and of Mr. and Mrs. S. Reinblatt, Van Horne Avenue.

—H. S. Adl

—Van Dyck

Kenneth, left, aged eight, is the son of Mr. and Mrs. David Flanz, 2049 Maplewood Avenue, Montreal; grandson of Mr. and Mrs. L. Richter, of San Antonio, Texas; and of Mr. and Mrs. J. Flanz, 945 Rockland Avenue.

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Eastern Paper Box Co.

J. L. Surprenant
President

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Charlottetown, P.E.I.,

Halifax,

London, England

Charles Ernest, aged two, is the son of Mr. and Mrs. Joseph Wexler, 4607 Wellington Street, Montreal; grandson of Mr. and Mrs. G. Wexler, 3831 Girouard Avenue; and of the late Mr. and Mrs. Charles Kleiner.

Adolphe

Arnold, aged three, is the son of Mr. and Mrs. Samuel Gold, 4965 St. Catherine Road, Montreal; grandson of Mr. and Mrs. S. Levy, 377 Laurier Avenue West.

—Kashtan's

To the Jewish Community, Holiday Greetings!

•

UP-TO-DATE SHOE MFG. REG'D

Boot and Shoe Manufacturers

Specialty: *"Easy Wear"* *"Iron Shoe"* *"Columbia"*

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YOUTHS'
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at this Holiday Season:

DOMINION RUBBER
COMPANY LIMITED

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84 Margaret Avenue Kitchener

WOOL and SILK & WOOL JERSEY CLOTH
UNDER CARPET CUSHION FELTS
GLOVE LININGS and FLEECES
KNITTED RAYON
SOLE and SOLE PADDING FELTS
TAILOR'S PAD and LINING FELTS
SLIPPER AND SADDLE FELTS
FELT PARTS TO ORDER

Compliments Of
The Season
To All Our Friends
And Customers

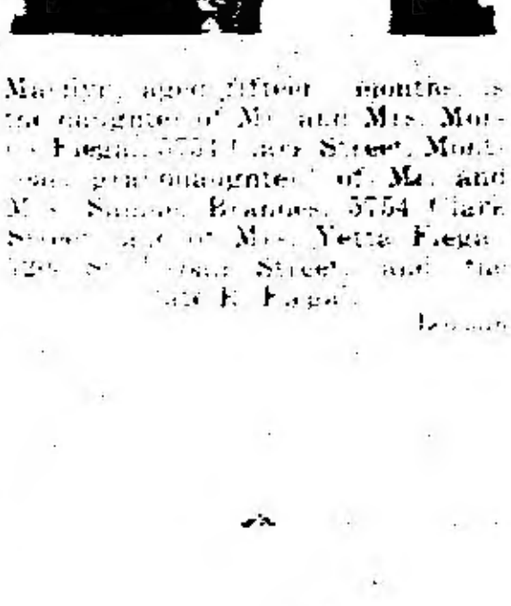
The
Canadian Converters'
Company, Limited
Montreal
CANADA

Pauline Ruth, aged nine years, is the daughter of Mr. and Mrs. David Berg, 48 Brunswick Avenue, Toronto; granddaughter of Mr. and Mrs. J. Nyman, Brunswick Avenue; and of Mr. and Mrs. I. Berg, D'Arcy Street.

Famous Studio

Associated Screen News

Linda Fern, below, aged eighteen months, is the daughter of Mr. and Mrs. Albert Bernard Molson, 140 Stibbard Avenue, Toronto; granddaughter of H. Glassman, Euclid Avenue, and the late Mrs. Glassman; and of M. Molson, Holland Park Avenue, and the late Mrs. Molson.

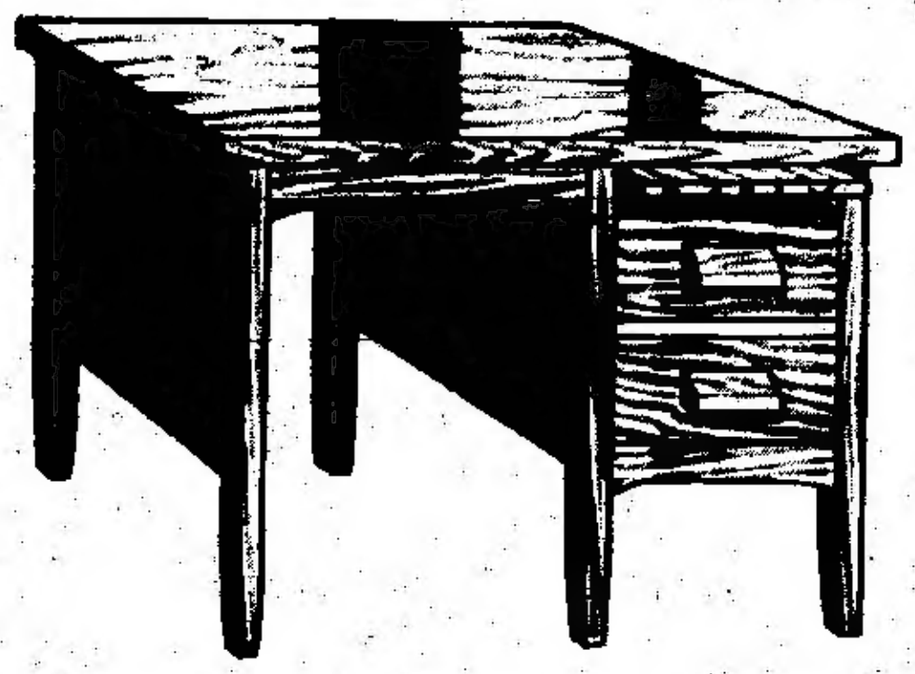


Marilyn, aged fifteen months, is the daughter of Mr. and Mrs. Morris Fagan, 5754 Clark Street, Montreal; granddaughter of Mr. and Mrs. Samuel Bronfman, 5754 Clark Street, and of Mrs. Yetta Fagan, 126 St. Urbain Street, and the late B. Fagan.

Frances Milgrom, aged fourteen years, is the daughter of Mr. and Mrs. S. Milgrom, 8 Kendal Avenue, Toronto; granddaughter of Mr. and Mrs. Samuel Milgrom, of Detroit, Mich.

Famous Studio

NOW YOU CAN MEET THE DEMAND FOR MEDIUM PRICED



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Makers of Indian and Boudoir Slippers.
Horsehide Moccasins Mitts and Gloves

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Miss Shirley M. Cohen, aged seventeen years, is the daughter of Mr. and Mrs. Albert Cohen, 639 Bathurst Street, Toronto.

Famous Studio

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LADIES' CLOAKINGS
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AFTER PASSOVER

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Mrs. Morris M. Silverberg, 342 Palmerston Boulevard, Toronto, was Miss Evelyn Lazarovictz, daughter of Mrs. J. Jackson, 4272 St. Urbain Street, Montreal, and of the late Samuel Lazarovictz, of Quebec City. Mr. Silverberg is the son of William Silverberg, Beverley Street, Toronto, and the late Mrs. Mindel Hona Silverberg.

—Society Studio

Mrs. Sol. Lederman, 4368 Clark Street, Montreal, was Miss Edith Isaacs, daughter of Mr. and Mrs. Samuel Isaacs, St. Urbain Street. Mr. Lederman, former membership secretary of the Y.M.H.A., in Montreal, is the son of Mrs. Esther Lederman, 4368 Clark Street, and the late Abraham Lederman.

—Rudy Hirsch

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Our entire organization is sold on the idea that trade goes where it is well treated and stays there.

In every transaction, from the smallest to the largest, we try to extend the courtesy that makes every commercial contact a pleasure.

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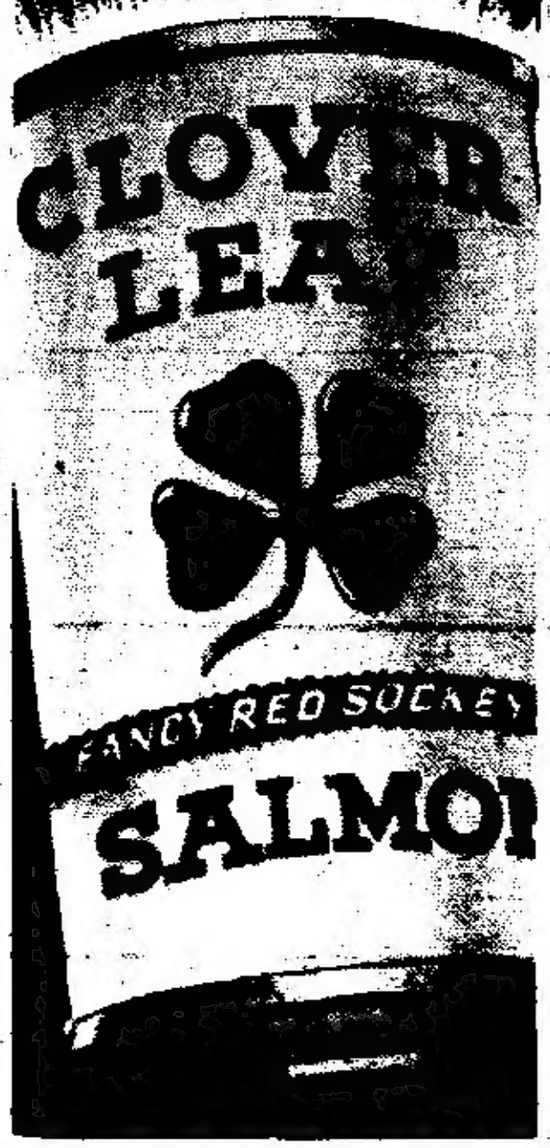
"Ask your neighbor"

Mrs. Ben. Rubin, 4294 City Hall Avenue, Montreal, was Miss Goldie Perlman, daughter of Mr. and Mrs. Leon Perlman, 4626 Hutchison Street. Mr. Rubin is the son of Mrs. P. Rubin, 4294 City Hall Avenue, and the late George Rubin.

—Kashtan's

PASSOVER
GREETINGS

50 YEARS
a favourite
on Canadian
tables . . .



BRITISH COLUMBIA PACKERS LTD.
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Mrs. Irving Biller, 43 Rusholme Drive, Toronto, was Miss Lyla Tanzer, daughter of Mr. and Mrs. A. Tanzer, Rusholme Drive. Mr. Biller is the son of Mr. and Mrs. M. Biller, 108 Maria Street.
Famous Studio

Mrs. A. L. Posen was Miss Bernice Basya Bidnovitz, daughter of Mr. and Mrs. A. Bidnovitz, 247 Markham Street, Toronto. Mrs. Posen attended the University of Toronto in honours Sociology for two years; joined her husband, Dr. A. L. Posen, who was stationed in Halifax, N.S.; and continued at Dalhousie University, where she graduated with honours in Economics and Sociology, and received her Bachelor of Arts degree. Dr. Posen is the son of Mrs. Ethel Posen, 353 Palmerston Boulevard, and the late Mr. Posen. Dr. and Mrs. Posen have taken up residence in Toronto.
[illegible]
Halifax, N.S.

HOLIDAY GREETINGS
FROM

SILEX
GLASS COFFEE MAKER

Manufacturers of
GLASS COFFEE MAKERS
AUTOMATIC STEAM IRONS
and
OTHER APPLIANCES

The Silex Co. Limited
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The Makers of

MINTY'S TOOTH PASTE
and
MINTY'S TOOTH POWDER

PALMERS LTD. Montreal

Mercury Mills Limited

MAKERS OF

Hosiery and Underwear

EXTEND SINCERE WISHES
TO THEIR MANY JEWISH
FRIENDS FOR
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MERCURY MILLS, LIMITED
HAMILTON, CANADA

Mrs. William Greenstone, and daughter Arlene Frances, aged two, 2801 Maplewood Avenue, Montreal; granddaughter of Mr. and Mrs. J. Klein, 3921 St. Urbain Street; and of Mrs. A. Greenstone, 4636 Esplanade Avenue, and the late A. Greenstone, great-granddaughter of Mr. and Mrs. S. Finestone, 4636 Esplanade Avenue.

Society Studio

Naomi — Ethel, aged six, and Leslie Israel, eighteen months old, are the children of Mr. and Mrs. Samuel Lauer, 5543 Eleventh Avenue, Rosemount, Montreal; grandchildren of Mr. and Mrs. H. Schwartzman, 5574 Eleventh Avenue; and of Mr. and Mrs. L. Lauer, 4221 City Hall Avenue.

—W. Gordon Mitchell

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COMPLETE HEAD-TO-FOOT MATCHING SETS.
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"LA FRANCE" BASQUE BERETS

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Montreal Sales Office: University Tower Bldg.

Sydney, aged six and one-half years, and Rochelle, aged three, are the children of Mr. and Mrs. Irving Persofsky, 12 Denison Square, Toronto; grandchildren of Mr. and Mrs. I. Blank, of Columbus, Ohio; and of Mr. and Mrs. J. Persofsky, 12 Denison Square.

—Mayfair Studio

Mrs. Nathan Roskies, 4870 Maplewood Avenue, Montreal, was Miss Shulamith Schipper, daughter of Ephraim Schipper, of Brooklyn, N.Y. Mr. Roskies is the son of Mr. and Mrs. Owsej Roskies, 434 Prince Albert Avenue.

Holiday Greetings to our Jewish friends and customers

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TORONTO WINNIPEG

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Mr. and Mrs. Sidney Zweig, 598 Rushton Road, Toronto, was Miss Lorna Finkler, daughter of Mr. and Mrs. Philip Finkler, Rushton Road. Mr. Zweig is the son of Mr. and Mrs. Harry Zweig, 607 College Street.

—A. Gilbert Studio

Flight-Lieutenant Carl K. Keyfetz, son of Mark H. Keyfetz, Walmer Road, Toronto, who served with the legal branch of the Royal Canadian Air Force and has retired from the service, returned home after an absence of nearly four years. He was one of the youngest presidents of Toronto Lodge, Bnai Brith, and was for two years prior to his enlistment, chairman of the Youth Aliyah campaign for the City. He was also an executive member of the Jewish Immigrant Aid Society, and chairman of the speakers committee of the United Jewish Welfare Fund.

— Milne Studio

Mrs. Alex Serota, 574 Dundas Street West, Toronto, was Miss Bella Gotlieb, daughter of Mr. and Mrs. Julius Gotlieb, Dundas Street West. Mr. Serota is the son of Mr. and Mrs. D. Serota, Berden Street.

—Elite Studio

1946 **5706**

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OUR BEST WISHES FOR PASSOVER

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Established 1871

Mrs. Irving A. Gottheil, 4643 Jeanne Mance Street, Montreal, was Miss Lila Solomon, daughter of Mr. and Mrs. Nathan Solomon, 4643 Jeanne Mance Street. Mr. Gottheil is the son of Mrs. Leah Gottheil, 856 Bloomfield Avenue, and the late Hersh Gottheil.

Mrs. Hyman Lackman, 7 de l'Epee Avenue, Montreal, was Miss Molly Gelfand, daughter of Mr. and Mrs. Harry Gelfand, 7 de l'Epee Avenue. Mr. Lackman is the son of Mr. and Mrs. Victor Lackman, 5104 Esplanade Avenue.

Mrs. Norman L. Mazin, 4628 Esplanade Avenue, Montreal, was Miss Mildred Boloten, daughter of Mr. and Mrs. Harry Boloten, 4628 Esplanade Avenue. Mr. Mazin is the son of Mr. and Mrs. Samuel Mazin (Mozan), 717 Querbes Avenue.

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"ACK" BRAND

LINEN THREAD

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made in Canada
to our own specifications

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- *For the past forty years Mooney's have been serving the trade with cotton and linen thread. All our lines now made in Canada to meet new conditions and adequately serve the trade.*

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Play-pens
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Walnut finish dining chairs
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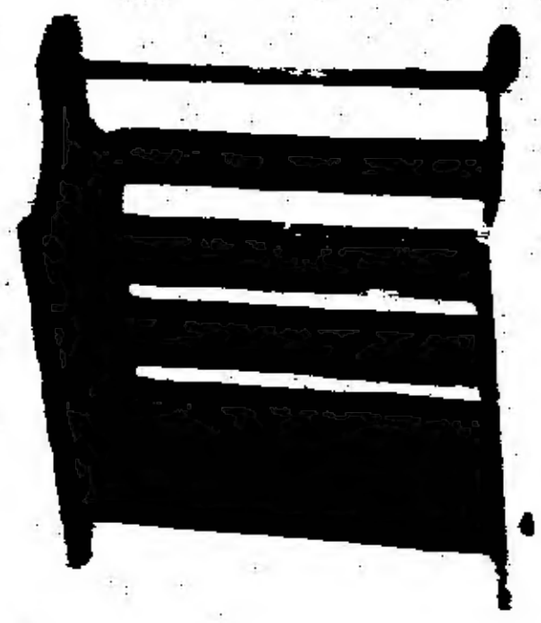

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ST. HYACINTHE, QUEBEC

Zeller's
RETAILERS TO THRIFTY CANADIANS

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QUEBEC - ONTARIO - MANITOBA
ALBERTA - NOVA SCOTIA - NEW BRUNSWICK

Executive Offices: Montreal, Que.

Paul Jeffrey, aged sixteen months, is the son of Mr. and Mrs. W. H. Papernick, 1650 Bathurst Street, Toronto.
—Sylvia Schwartz

Lawrence, Martin, below, aged one year, is the second son of Mr. and Mrs. H. H. Cohen, 111 Sheridan Avenue, Toronto; grandson of Mrs. L. Otis, Shirley Street; and of Mrs. M. Cohen, Dovercourt Road.

—Famous Studio

Brenda, below, aged four, is the daughter of Mr. and Mrs. Abe Sadler, 1971 Clinton Avenue, Montreal; granddaughter of Mr. and Mrs. I. Adelman, 5414 St. Urbain Street; and of Mr. and Mrs. J. Sadler, 5637 Waverley Street.

—Society Studio

Charlotte, aged two, is the daughter of Mr. and Mrs. H. Feldblum, 7 de l'Epee Avenue, Montreal; granddaughter of Mr. and Mrs. H. Gelfand, 7 de l'Epee Avenue; and of Mr. and Mrs. M. Feldblum, 4083 St. Urbain Street; great-granddaughter of Mrs. S. Linden, 5104 St. Urbain Street; of Mrs. G. L. Muchnick, 4083 St. Urbain Street; and of Mrs. R. Jenkins, 7 de l'Epee Avenue.

Beverly Merle, aged three, is the daughter of Mr. and Mrs. Jack Sacks, 250 Bloomfield Avenue, Montreal; granddaughter of Mr. and Mrs. M. Richer, 250 Bloomfield Avenue, and of Mrs. B. Sacks, 653 Bloomfield Avenue, and the late B. Sacks.
—Society Studio

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Leonora, aged one, is the daughter of Mr. and Mrs. Marvin Rosner, 4790 Ridgevale Avenue, Montreal; granddaughter of Mr. and Mrs. Max Weissler, 5127 Notre Dame de Grace Avenue.

Corrine, aged one, is the daughter of Mr. and Mrs. Reuben Propas, 2234 Belgrave Avenue, Montreal; granddaughter of Mr. and Mrs. A. Fogel, 4370 Laval Avenue; and of Mr. and Mrs. H. Propas, 2234 Belgrave Avenue.

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Mrs. Irving A. Mauer, 3440 Shuter Street, Montreal, was Miss Queenie Marjorie Schwartz, only daughter of Mr. and Mrs. M. B. Schwartz, 1235 Bernard Avenue West. Mr. Mauer is the only son of Mr. and Mrs. Elie Mauer, 10455 St. Hubert Street. Mrs. Mauer is a graduate of McGill University, receiving her B. A. degree in 1944, and her high school teacher's certificate, 1945. Mr. Mauer served with the R. C. A. F. for three and one-half years.

—Jacoby

Mrs. Stanley Burton, of Boston, Mass., was Miss Lillian Mendel, daughter of Mr. and Mrs. R. Mendel, 2057 Maplewood Avenue, Montreal. Mr. Burton, the son of Mr. and Mrs. L. Burton, of Boston, who studied at Harvard University, is a graduate of Bentley's School of Accounting and Finance.

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Daniel Edward, aged four, and Jack Rudman, eight, are the sons of Mr. and Mrs. Arthur S. (Archie) Rosenthal, 1016 Van Horne Avenue, Montreal; grandsons of Mrs. J. Rudman, 4387 de Bullion Street, and the late Mr. Rudman; and of Mrs. Toba Rosenthal, 806 Stuart Avenue, and the late L. Rosenthal; great-grandsons of Mrs. H. Rosenthal, 1090 Fairmount Avenue.

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Rona, above, aged two and one-half years, is the daughter of Mr. and Mrs. Louis Swartz, 435 Grace Street, Toronto; granddaughter of Mr. and Mrs. A. Sable, 7 Windley Avenue; and Mr. and Mrs. M. Swartz, 182 Dundas Street West.
—Sylvia Schwartz

Beverley Joy, nearly seven, and Joan Wilma, one, are the children of Mr. and Mrs. A. Babins, 6210 Deacon Road, Montreal; grandchildren of Mr. and Mrs. H. Schafer, 5416 Hutchison Street; and of Mrs. J. Babins, 5687 Park Avenue, and the late J. Babins.
—Society Studio

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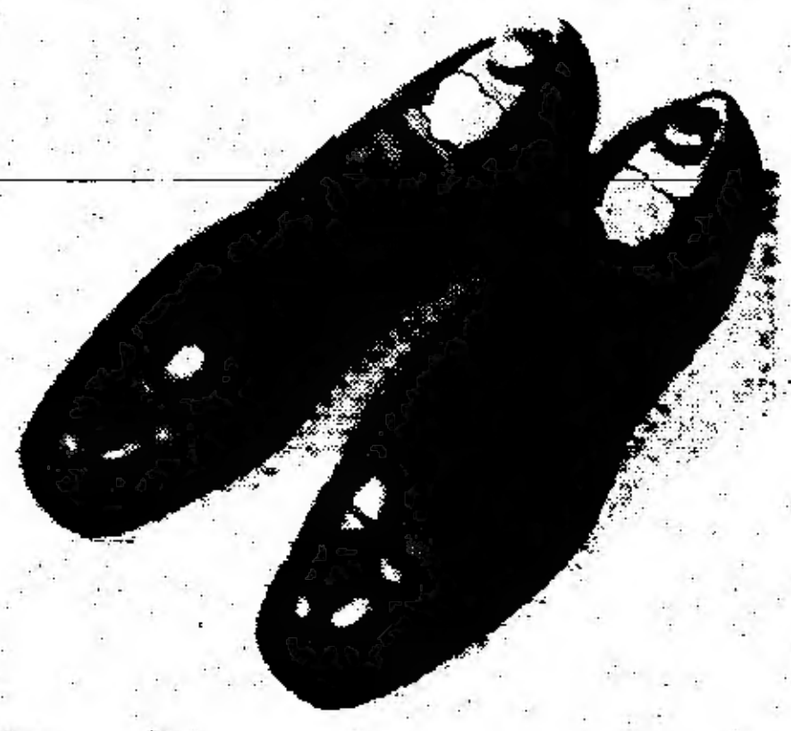
Irving and Leonard Godfrey, aged thirteen years, are the twin sons of Mr. and Mrs. M. Godfrey, 326 Rushton Road, Toronto.

Modern Studio

Rochelle Gail, aged three and one-half years, and Harvey Sheldon, eight, are the children of Mr. and Mrs. Edward Fagen, 16 Melville Avenue, Toronto; grandchildren of Mr. and Mrs. J. Marman, of Akron, Ohio; and of Mr. and Mrs. A. Fagen, [illegible] Street.

Famous Studio



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Harvey Sharne, aged four years, and Brian, two, are the sons of Mr. and Mrs. Harold Gilbert, 218½ College Street, Toronto; grandsons of Mr. and Mrs. [illegible] Dundas Street West, and of Jack Gilbert, Palmerston, Harvey, and the late Mrs. Gilbert.

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Mrs. Herbert H. Silver and children, Stephen David, aged five, and Joan Dorothy, sixteen months, 2070 Van Horne Avenue, Montreal; grandchildren of Mr. and Mrs. K. Bassior, St. Joseph Boulevard West; and of S. Silver, Esplanade Avenue.
—W. Gordon Mitchell

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—Annette and Basil Zarov

Mrs. David Roseman, 3295 Ridgewood Road, Montreal, was Miss Constance Doris Ginsberg, daughter of Mr. and Mrs. Morris Ginsberg, 5037 Victoria Avenue. Mr. Roseman, formerly with the R.C.A.F., is the son of Mr. and Mrs. Harry Roseman, St. Catherine Road.

—Annette and Basil Zarov

Mrs. Myer Sager, 4665 Grand Boulevard, Montreal, was Miss Anita Kastner, daughter of Mr. and Mrs. David Kastner, Willowdale Avenue. Mr. Sager is the son of Moses Sager, Sherbrooke Street West, and the late Mrs. Sager.

—Posen

Mrs. Louis Boxer, 135 Sussex Gardens, London, England, was Miss Ruth Rosenberg, only daughter of Mr. and Mrs. J. Rosenberg, 5635 Canterbury Avenue, Montreal. Dr. Boxer, formerly a Major in the R.C.A.M.C., overseas, is the only son of Mr. and Mrs. N. Boxer, of Winnipeg, Man. He is now doing post-graduate work in surgery at Moorfield's Eye Hospital, in London, England.

Mrs. Bernard Zackon, 5414 St. Urbain Street, Montreal, was Miss Marilyn Adelman, daughter of Mr. and Mrs. I. Adelman, 5414 St. Urbain Street. Mr. Zackon is the son of the late Mr. and Mrs. H. Zackon, of Montreal.

—Society Studio

Mrs. Lawrence Yanofsky, 3360 Ridgewood Road, Montreal, was Miss Verley Liebman, only daughter of Mr. and Mrs. Jack Liebman, Phillips Avenue. Mr. Yanofofsky is the only son of Mr. and Mrs. Hyman Yanofsky, McEachran Avenue.

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Mrs. Jack Talesnick, 6 Burnside Drive, Toronto, was Miss Ann Lester, daughter of Mr. and Mrs. Harry Lester, Markham Street. The groom is the son of the late Mr. and Mrs. I. Talesnick.

—Elite Studio

Mrs. David Mamid, of Toronto, was Miss Lillian Siegal, daughter of B. Sigal and the late Mrs. Elsie Sigal. Mr. Mamid is the son of Mrs. B. Mamid.

—Society Studio

Sheila, aged four, and Molly, eight, are the daughters of Mr. and Mrs. H. Sokoloff, 6116 Durocher Avenue, Montreal; granddaughters of Mr. and Mrs. F. Perel, 785 Bloomfield Avenue; and of Mrs. Riva Sokoloff, 6116 Durocher Avenue; great-granddaughters of Mr. Perel, 1235 Laurier Avenue.

—Society Studio

Miss Clare Klein, above, daughter of Mr. and Mrs. H. Klein, 87 Baldwin Street, Toronto, graduated from Central High School of Commerce.

—Famous Studio

Mrs. Philip Kalin, 974 Pratt Avenue, Montreal, was Miss Florence Carpman, daughter of Mr. and Mrs. Moe Carpman, 974 Pratt Avenue. Mr. Kalin, son of the late Mr. and Mrs. Max Kalin, of Montreal, served for four years with the R.C.A.F.

—Poten

Mrs. Louis Tuber, 61 Grange Avenue, Toronto, was Miss Fay Brock, daughter of Mr. and Mrs. Louis Brock, 61 Grange Avenue. Mr. Tuber is the son of Max Tuber, 275 Grace Street, and the late Mrs. Esther Tuber.

—Famous Studio

Mrs. Sydney Goldman, above, 377 Manning Avenue, Toronto, was Miss Gertrude Borinsky, daughter of Mr. and Mrs. J. Borinsky, 377 Manning Avenue. Mr. Goldman is the son of Mr. and Mrs. B. Goldman, 30 Lippincott Street.

Famous Studio

Sylvia Schwartz

Pepi Frances, aged seven, is the daughter of Mr. and Mrs. M. Rosenstein, 400 Markham Street, Toronto; granddaughter of Mr. and Mrs. S. Weinrob, 400 Markham Street; and of Mrs. M. Rosenstein, 271 Grace Street.

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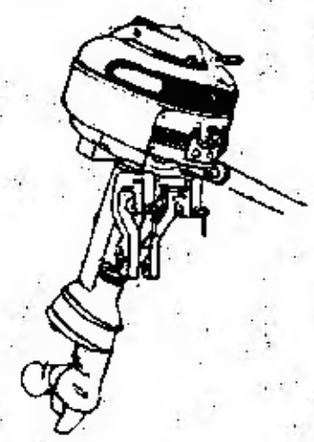

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Marsha Schwartz, aged two, is the daughter of Mr. and Mrs. Harry Schwartz, Jeanne Mance Street, Montreal; granddaughter of Mr. and Mrs. Bentin Hershcovich, Park Avenue; and of Mrs. M. Schwartz, Esplanade Avenue, and the late Mr. Schwartz.

Anna Helen, aged seventeen months, is the daughter of Mr. and Mrs. Moe Abramovitch, 4290 Laval Avenue, Montreal; granddaughter of Aaron Abramovitch, 118 Clermont Street, and the late Mrs. Abramovitch; and of the late Mr. and Mrs. S. Levine.

—Leonard

Ruth Sharon, aged two years, is the daughter of Mr. and Mrs. Jack Brandeis, 178 Seventh Avenue, Lachine; granddaughter of Mr. and Mrs. J. Schecter, 6211 Lennox Avenue, Montreal; and of Mrs. M. Brandeis, St. Urbain Street; great-granddaughter of Mr. and Mrs. J. Schecter, Hutchison Street.

—W. Gordon Mitchell

Anna, aged four, is the daughter of Mr. and Mrs. W.S. Bennett, 5301 Hutchison Street, Montreal.

—Society Studio

Heartiest Greetings To The Jewish Community

On the Occasion of the

PASSOVER

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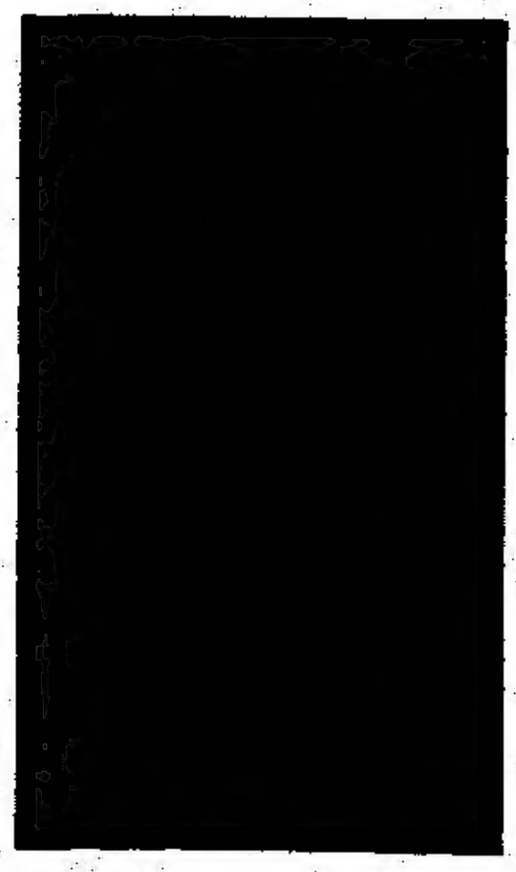
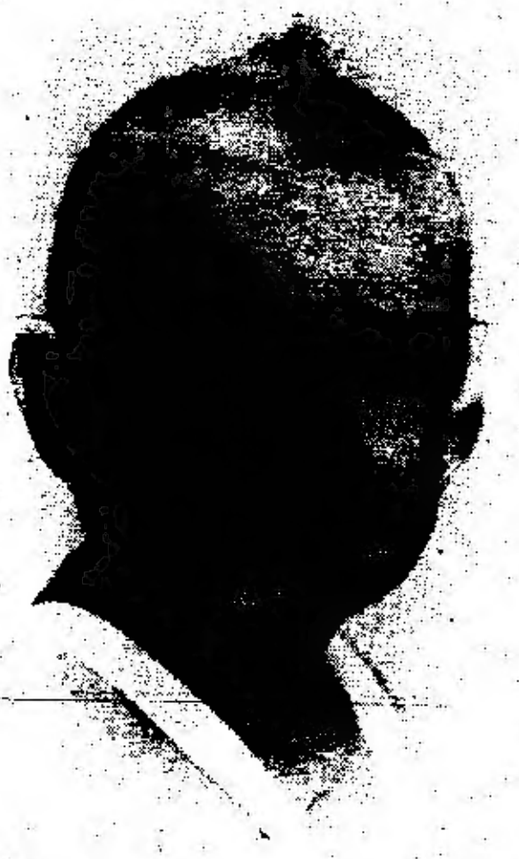
Gloria, aged two, is the daughter of Mr. and Mrs. D. Appotive, 4083 St. Urbain Street, Montreal, formerly of Ottawa, Ont.; granddaughter of Mr. and Mrs. M. Feldblum, 4083 St. Urbain Street; and of Mr. and Mrs. A. Appotive, 298 Clarence Street, Ottawa; great-granddaughter of Mrs. G. Muchnick, 4083 St. Urbain Street.



Eric, aged two years, is the son of Dr. and Mrs. N. S. Mendelsohn, of Kingston; grandson of Mr. and Mrs. A. Brontman, 723 Bloor Street West; and of Mr. and Mrs. S. Mendelsohn, Euclid Avenue; great-grandson of Mrs. A. Osher, Bellevue Avenue, all of Toronto.
—Famous Studio

Allan Harvey, aged two years, is the son of Mr. and Mrs. S. Berrin, 492 Winnett Avenue, Toronto; grandson of Mr. and Mrs. J. Ash, 540 Atlas Avenue; and of Mr. and Mrs. I. Berrin, Tyrell Avenue.
—Sylvia Schwartz



James Peter, aged nearly two, is the son of Mr. and Mrs. H. P. Lewis, 106a Madison Avenue, Toronto; grandson of Mrs. D. Altman, 310 St. George Street; and of Mrs. S. Litowitz, 122 Major Street.
—Sylvia Schwartz

Allan, aged three, is the son of Mr. and Mrs. Sol. Silverberg, 150 Brunswick Avenue, Toronto; grandson of Mrs. B. Solomon, Markham Street; and of Mr. and Mrs. R. Silverberg, 108a Major Street.
—Sylvia Schwartz

Susan Carol, aged two and a half, is the daughter of Mr. and Mrs. M. Cerezne, 1667 Bathurst Street, Toronto; granddaughter of Mr. and Mrs. H. Rotenberg, 1661 Bathurst Street; and of Mr. and Mrs. J. Cerezne, 372 Manning Avenue.

—Sylvia Schwartz

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472 St. Vallier Street, Quebec. P.Q.

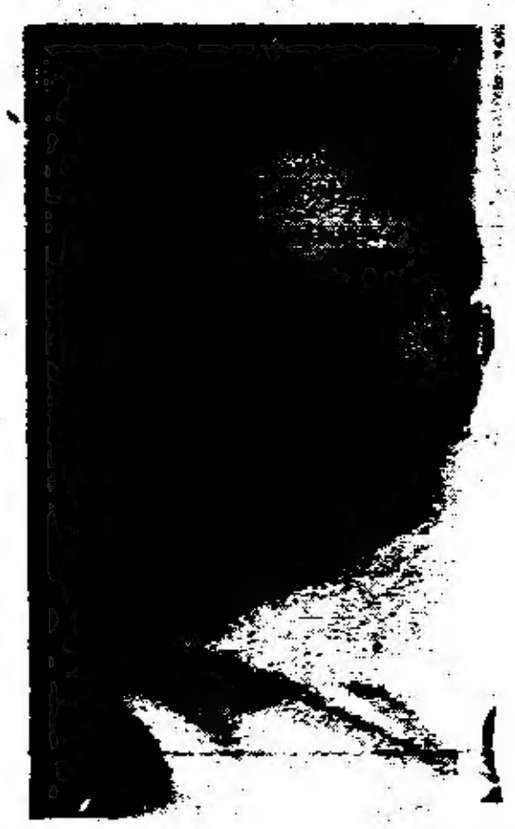
Ralph, aged four years, is the son of Mrs. Tillie Farber, 4507 St. Urbain Street, Montreal; and the late Jack Farber; grandson of Mr. and Mrs. A. Farber, St. Urbain Street; and of the late Mr. and Mrs. F. Myer.

Leona Cora Cooper, aged four, is the daughter of Mr. and Mrs. Harry Cooper, 3180 Van Horne Avenue, Montreal; granddaughter of M. Briskin, 773 Outremont Avenue, and the late Mrs. Briskin; and of Mr. and Mrs. O. Cooperberg, 785 Querbes Avenue.

Elaine, aged three, is the daughter of Mr. and Mrs. Myer Caplan, 5380 Park Avenue, Montreal; granddaughter of Mr. and Mrs. Samuel Shulemson, 5417 St. Urbain Street; and of Mrs. H. A. Caplan, 4427 St. Lawrence Boulevard, and the late Mr. Caplan. —Van Dyck

Rhoda Lee, aged sixteen months, is the daughter of Mr. and Mrs. I. Swalsky, 4775 Ridgevale Avenue, Montreal; granddaughter of Mr. and Mrs. Charles Max Goldberg, 5687 Park Avenue; and of the late Mr. and Mrs. H. Swalsky.
—Society Studio

Marvin, aged two, is the son of Mr. and Mrs. Joseph Agulnick, 5992 Park Avenue, Montreal; grandson of Mr. and Mrs. I. Ward, 5295 Esplanade Avenue; and of Mr. and Mrs. S. Agulnick, of Morrisburg, Ont.; great-grandson of Mr. and Mrs. H. Agulnick, of Ottawa, Ont.
—Society Studio



Barry Melvyn, nearly two, is the son of Mr. and Mrs. A. D. Fish, 5215 Victoria Avenue, Montreal; grandson of Mr. and Mrs. I. Wolfson, Hutchison Street, and of Mr. and Mrs. Charles Fish, Ontario Street East.
—Dora, at Estrel

The Little Maquisard In Palestine

By Reginald Seigel

The visitor from Jerusalem was deeply impressed with the way these refugee children were settling down to a normal, happy life, recapturing the frolicsome youth which had been denied them in war-time Europe. There was nothing, any longer, to distinguish between the playing children on the lawn of this settlement on Jewish National Fund land, which was now their home, and any group of youngsters in a western clime; except perhaps the language, which was a mellifluous Hebrew. And yet hardly a year ago they had come on a ship from Europe; thin-faced and scrawny-armed, their eyes moving restlessly, casting about them, as though suspecting the apparition of the worst at any moment.

They had come as refugees; now they were citizens of nearly a year's standing in Eretz Israel. They shouted, they capered, they rolled over each other on the velvet-green grass; they sat, in twos, and read silently or aloud. They were a company of joyous children. Their names were Rifka and Uzi and Shmuel and Ruthy, and there was one whom they called Macky. Now that is a most unusual Hebrew name; it sounds more like Scotch than Jewish, and naturally the visitor from Jerusalem, interested in such phenomena, made inquiry of the instructor who was standing by and smiling at the antics of his charges.

"Macky? Why that's French," the instructor grinned. "It's usually pronounced as 'maqui' but you know how children twist foreign words in Hebrew."

"Maqui" seemed even more exciting a name than "Macky" and the visitor wanted to know more. The fourteen-year old boy jumping around there, he learned, was actually a former member of a band of Maquisards who operated against the Nazis in the region of Lyons. His name was really Mordecai, or Maxime, as he had been in Paris. His parents were deported early in 1943 but Max had been at school and the Gestapo had missed him. When he came home from lunch, the neighbors met him at the head of the street and spirited him away.

"He was very frightened at first," went on the instructor, to whom "Macky" had told the whole story. "Who wouldn't be, at eleven? But he still didn't believe that his father and mother were being sent away forever. At eleven you don't quite expect the world to come to an end all of a sudden. He was told that he would have to go south, into hiding, and that his parents would probably join him there in due course. Like so many other Jewish children of our times, he never saw them again."

They put Max on the underground route. He travelled in hay-wagons from village to village, hidden under sacks. Or he was taken in tow with parties of school children escorted by brave members of the Resistance movement down the line. Eventually they came to Lyons.

"But the Jew-hunt had started there, too. The Resistance decided to distribute the children among the bands in the woods. Max was sent to a group of which half the members were Jewish; that is why, after the liberation, he was immediately available for emigration. Some of the other young folk were sent to monasteries and church schools. But he was always with a Jewish group.

"That's how he spent the next two and half years, out in the open, sleeping under the trees in the summer, or in the caves up in the hills. In the winter they would find lodging in some remote village to which the Germans couldn't penetrate owing to the thick snow. He was the only youngster in his early 'teens in the group, and they made quite a fuss of him."

Max was taught a variety of subjects. There were young teachers and writers with the band of Maquis with whom he ran. He was able to carry on with his Hebrew during the long winters, and when he eventually came to the Land he knew a good deal more about Zionist upbuilding, redemption of the land, and other vital matters which youth in Jewry ought to know today than many an older boy.

In the summers he was the messenger for the group. He had the remarkable facility of being able to efface himself in a large crowd, and they would send him into the town or hamlet around which they were lurking to spy on the Nazis. "Le petit Maxime" would come back with a wealth of information, his wits sharpened by the dare-devil life to which he had become accustomed. Many a Nazi patrol, did it but know the truth, was wiped out by an ambush which owed its success to Maxime's previous prying in the village.

"He was a very good 'Maquisard'", the instructor said. "I think that he eventually came to realize that his parents had been killed by the Nazis and he made up his mind to fight the murderers of his people. When he was thirteen, he was as sharp as a man

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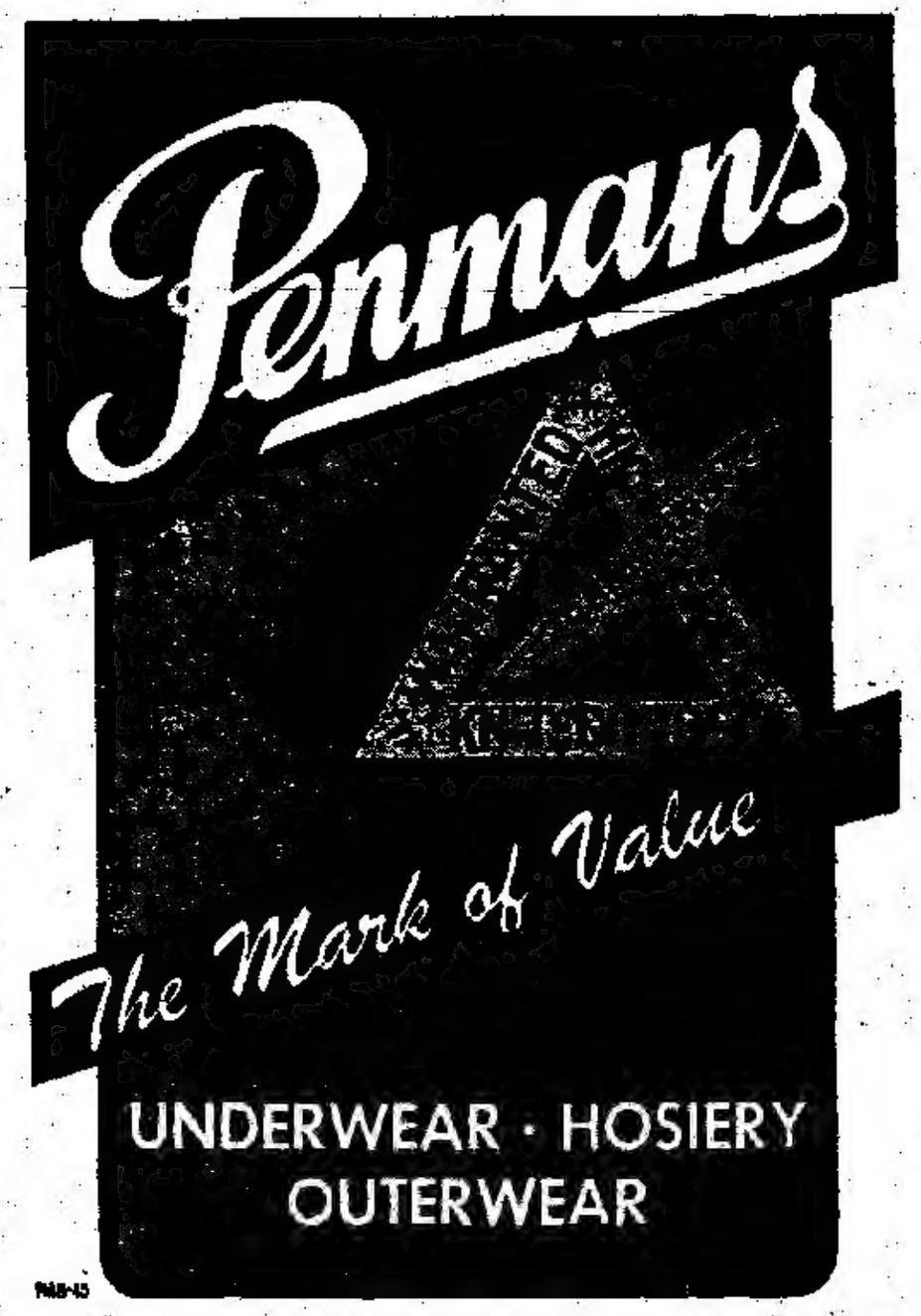

ten years older, and as elusive as a lizard. He could creep in between the trees right behind a Nazi column and note down their strength, their transport, their arms, and get away to us with the information."

He did not speak much of his past after his exciting arrival in Eretz Israel but the other children, who had lived a less hazardous existence than his, got to know about his associations. But he never spoke of his parents.

"You seem to know a good deal about him," I remarked to the young and fresh-faced instructor to whom I had been talking.

"I ought to," she said. "I learnt Hebrew at the same time as he did. I was with him in the Maquis group around Lyons."

REFUGEES DEBARK AT PALESTINE

Carrying 736 Jewish refugee men and women who had survived the Nazi death camps in Germany, the 500-tone schooner Tel Ahi moved into Haifa Harbor after having been intercepted by a British patrol destroyer. It had crossed the Mediterranean from a Southern French port in thirteen days.

These "prohibited" immigrants, as they are labeled under current Palestine legislation, debarked and were taken to a clearance camp in South Haifa containing 248 Jewish refugees.

These 980-odd persons will be counted against the future monthly immigration quotas that the Palestine Administration is granting until completion of the Inquiry Committee's report.

Pesach In Jewish Thought

(Continued from Page Eleven)

gear. Their copper-coloured faces, dreamy eyes and deep-black beards recall the glory of the past. But who are those over there? Like oriental princes they are dressed in gold-embroidered red silk. Royal is their appearance. Under their heavy mantles gleam belts of solid gold. They are Bokharan Jews. And after them come Yemenite, Kurdic, Persian, and Arabian Jews. And among them one observes tourists from all the countries of the earth. They also wish to celebrate Pesach in Jerusalem.

At this moment the men have wrapped themselves in their white Tallisim. The Kohanim raise their hands to bless the people . . .

I stand dreaming. Where am I? In the ancient city of Jerusalem, many, many years ago? Or have the words of the prophets come true, of Israel's deliverance and return to Zion?

It is as if the mute wall had opened itself before us and let us in; home, into our Sanctuary. (Sholem Asch in his earlier work)

CLARE JEWEL Electric Ranges
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Good NAMES to REMEMBER when you choose your HEATING and COOKING EQUIPMENT
Whatever kind of fuel you prefer . . . whether you live in the city or on the farm . . . whatever your heating and cooking problems may be . . . you can always depend upon equipment bearing these famous CLARE brand names. Your CLARE dealer will gladly give you information on products now or shortly available.
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This advertisement contributed by a Toronto Friend

A Modern Thinker

Pesach teaches us that there is a Power in us that seeks freedom, and a Power in the world that helps us to remember that freedom is precious. It teaches us that we must not be satisfied until slavery has been abolished from the world. Pesach teaches us that God, the Power in the world that makes us continually seek freedom, will not let us rest until the goal has been reached. He will bring Pharaohs upon us in every generation to remind us of the horrors of slavery, until the time comes when . . freedom is never again taken from us. (Ira Eisenstein, in "What We Mean By Religion.")

A Modern Poet

Always again, eternally again, I
My people's remnants gather I,
links of a chain,
In nightly tents of Pesach celebration.
I hurt, and heal, true to the everlasting nation.
Always again, eternally again, I
shall redeem,
Clouds, in the day, and in the night, a gleam;
And in the night a gleam.

(Karl Wolfskehl)

Take Legal Action In Teacher Case

An appeal from the New York City Board of Education's recent decision that reinstated Miss May A. Quinn, Brooklyn civics teacher, to the school system after her departmental trial on charges of "un-Americanism" and a petition calling for the revocation of her teaching license have been submitted to the State Commissioner of Education on behalf of four civic organizations and two individual taxpayers, it was announced by David I. Ashe, attorney for the appellants.

Mr. Ashe made the announcement in the offices of Barent Ten Eyck, who will serve as counsel and will argue the case before the commissioner. The civic groups are the United Parents Associations, the Friends of Democracy, Inc., the Public Education Association and the Council for Democracy, Inc. The taxpayers, each of whom has a child attending Public School 220, Brooklyn, where Miss Quinn now teaches, are Samuel Rosenberg, 958 Forty-sixth Street, and Mrs. Ida Jones of 1940 Fifty-fifth Street, both in Brooklyn.

The parents, four brothers and a sister of Mrs. Jones were killed in German concentration camps, Mr. Ashe declared. Her son, Max, 12 years old, formerly was a pupil of Miss Quinn, but was transferred to another class at the mother's request. Mr. Rosenberg's son, Ernest, 14, is now a pupil in one of Miss Quinn's classes.

Copies of the briefs were served on Miss Quinn and on the Board of Education. The appeal from the board's decision asks that her pension rights be saved "within the discretion of the commissioner and so far as may be permitted by law."

Similar actions also were filed by the American Jewish Congress, 1834 Broadway, and by Mortimer Ratner of 1104 East Twenty-first Street, Brooklyn, as a taxpayer.

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Jewish Quads Are Two Years Old

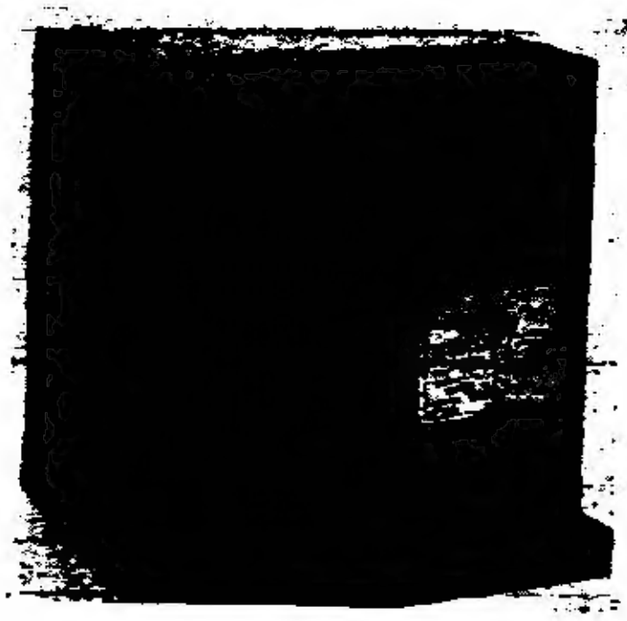
Benjamin, Ellen, Isadora and Elaine Zarief, Jewish quadruplets, of New York, are two years old. The inquisitive outside world — in the form of a reporter and photographer — made its annual visit and the quadruplets are doing fine. In fact even at the age of two they are well on their way to fulfilling their father's dream of becoming "The Zarief String Quartet".

Harry Zarief, the father, is a violinist and assistant concertmaster of the CBS Symphony Orchestra. Morton Gould, composer, conductor and pianist, is their godfather. The quadruplets are not so musically versatile as Mr. Gould or their father, but when Daddy practices his fiddle activity in the apartments, four little faces watch in awe as his fingers flash up and down the strings. With only a little encouragement the four young ones line up at the piano and render a very "modern" composition for eight hands. As for singing, they can even render "Three Blind Mice", according to Mrs. Eleanor Zarief, their mother.

Besides being the only quadruplets known to have been born in New York they are of interest to medical men because they are "fraternal" rather than "identical". This accounts fo the mixed sexes (one boy and three girls), and for their marked differences of personality.

Elaine, a blonde, blue-eyed girl, tips the scales at 31 pounds — two pounds heavier than little dark-haired, grey-eyed Isadora. Elaine is the ebullient extrovert. Isadora is a philosophical girl who likes to play by herself. Ben is smaller than his sister, Elaine, but is the most muscular, and like his sister, Ellen, very blonde.

The Zarief home is at 860 West End Avenue.



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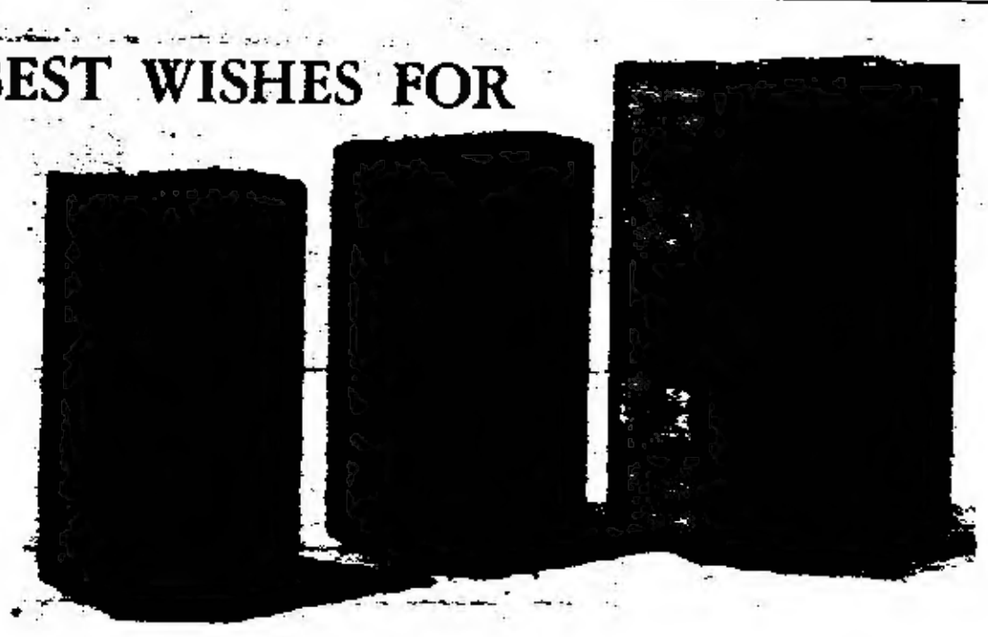

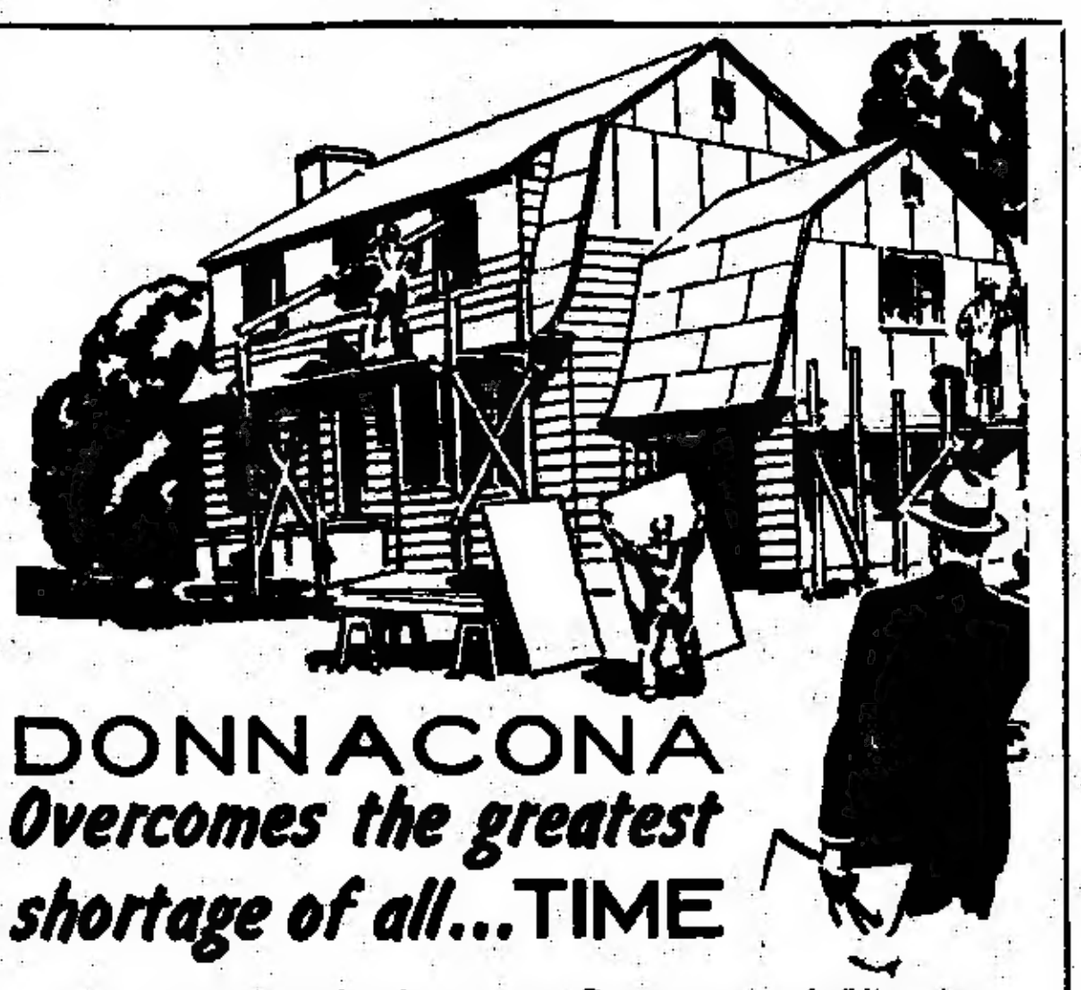

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Passover Dictionary

By Asher Block

ADDIR HU—A hymn in the Passover eve Seder Service, ending with the refrain BIMHERAH ("Speedily"). It is a prayer to God to hasten the rebuilding of the Temple in Jerusalem.

Addir Hu is composed of a series of adjectives, in praise of God, arranged in alphabetic acrostic. It is one of the most popular hymns in the Haggadic repertoire.

AFIKOMAN—Literally, "dessert" —an Aramaic expression for "remove the food."

During the early part of the Seder Service the "Middle" Matzah of the three on the Seder dish) is broken in two; one half remaining on the table, the other set aside as the AFIKOMAN or dessert, for the end of the meal. This was done originally to assure that some matzah be left with which to end the meal as it began.

It has become customary to hide the Afikoman during the meal and service. The child finding it demands a handsome reward for its release.

A'HARON SHEL PESACH — "The last (8th) day of Passover." Biblically, Passover should last for but seven days. However, because of certain uncertainties and complications of the Jewish calendar in their time, the Rabbis added an extra day to the major holidays "to make sure." (Space will not permit adequate explanation). That innovation has become accepted as Jewish law to this day. In Palestine, where this addition was originally unnecessary, they still celebrate only seven days.

A'haron Shel Pesach is one of the days in the Jewish calendar when YISKOR (memorial prayer for the dead) is recited.

ARBA KOSOT ("Four Cups") Jewish tradition (PES. 10:1) prescribes that even the poorest man in Israel should have on less than four cups of wine for the Seder Service. If he cannot afford it, it is the obligation of the community to provide him with it (See MO'OS HITTIM). The Number "four" in this instance, is symbolic of the four expressions of deliverance found in EXODUS 6:6-7. "I am the Lord and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm . . . and I will take you to me for a people."

BEDIKAT HAMETZ "The search for leaven," since the Torah orders that no bread ("hametz") shall be seen or found in one's possession during the week of Passover. The Rabbis made the provision that a systematic "clean-up" take place on the eve of, that is, the night proceeding, Erev Pesach (14th of Nisan).

Traditionally, the "search" is performed by candle light. Before beginning, the father of the household says: "Blessed be thou . . . King of the universe, who has commanded us to remove all leaven."

To be assured that the blessing be uttered in truth, it had become customary to first deposit pieces of bread in various nooks of the house, and then make the rounds to collect them. (See BIUR and MECHIRAT HAMETZ).

BIUR HAMETZ—"Burning of the leaven." The prohibition against using or enjoying "hametz" becomes effective at noon on the 14th of Nisan, and as an extra precaution the Rabbis set ten o'clock in the morning as the "deadline." At this time, the crumbs of bread that had been gathered the night before are to be burned, to be removed completely from sight.

But since all the leaven in one's possession ought not logically to be burned, the remainder is "sold" so as to be out of one's possession. (See MECHIRAT HAMETZ).

BLOOD ACCUSATION—The accusation that Jews use Christian blood in connection with their (Passover) ritual.

A certain Greek author, in his day, wrote: "Every seven years the Jews catch a stranger, whom they offer as a sacrifice, killing him by tearing his flesh into shreds." The first outright accusation came in 1144—the case of St. William of Norwich. In December, 1235, some children were found murdered near the city of Fulda. The Jews were accused, and thirty-four Jews and Jewesses were slaughtered by the Crusaders. The cases that recurred throughout the centuries and in almost every corner of Europe are, oh, much too numerous and much too nauseating to mention. (The Jewish Encyclopedia give a long list of them). No one is quite certain of the origin of the blood accusation. Certainly, Jewish life lends no basis. The Bible and the Talmud are most vigorous in their insistence that blood is "forbidden and defiling." It seems that the matzah and its peculiar preparation aroused the suspicion of the Christians. (They no doubt compared it to their "wafers" at communion, as having some mysterious power of atonement). The red wine,

used at the Seder, may also have served as a pretext for them.

The real basis, however, most probably lies in the deep-seated prejudice against the Jews, which generally has little difficulty in finding an outlet. This outlet was as good as any, and seemed very appropriate for Easter time.

The Emancipation began to bring about better understanding between Jew and Christian, and though the last "public accusation" occurred as late as 1900, it is hoped that such things are matters of ancient history—at least in civilized countries.

CUP OF ELIJAH ("KOS SHEL ELIYAHU"). Jewish tradition has many legends regarding the Prophet Elijah. One is that his spirit often returns to earth to bring happy tidings or to forewarn against evil. It is in the spirit of this legend that a special cup of wine is set aside for this "visitor." At one point in the Seder, the door is opened wide for his entrance, with the greeting BARUCH HABA "Blessed be he who comes"). It is hoped that Elijah brings with him the message of Jewish redemption.

DAYENU — One of the popular songs of the Haggadah. The theme of it is the recurring thought: even if God had but freed us from Egypt and had not granted us the Torah . . . the manna . . . etc.—DAYENU! "It would have sufficed!"

DIPPING—One of the questions which a youngster asks at the Seder has to do with "the two dippings." We must confess that in this instance the question is perhaps better than the answer. At one time, the parsley is dipped into salt water; at another time the maror is dipped into haroset. The "haroset" recalls the mortar and drudgery of Egypt. The salt water may represent the water of the Red Sea and the miracle associated with it, or as someone interestingly suggested, it suggests the "tears" which Jews shed in bondage. After all, it is often the meaning we lend to a thing that really counts.

ECHOD MI YODEA — "Who knows One?" This is the beginning of a Passover song, constructed as a series of questions and answers. "Who knows two . . . three . . . etc." follows. The answers are taken from Jewish life. "God is one." "The tablets of the Decalogue are two," etc. The numbers run to thirteen.

EGG—One of the items on the Seder dish. The egg, in its smooth roundness, is supposed to symbolize life eternal.

It also represents the free-will sacrifice (the HAGGIGAH) which visitors usually offered in the Temple (in addition to the paschal lamb).

EREV PESACH — "The eve of Passover," or more correctly, the day preceding Passover (14th of Nisan). It is on this day that all leaven is to be burned or sold.

EXODUS—A Latin term meaning "going out." It is the name given the second of the five Books of Moses, since that book deals largely with the story of how the Jews went out of Egypt.

FOUR SONS — In the Haggadah there are descriptions of four different kinds of sons, representing four attitudes toward religion.

1. The WISE (or studious) SON, who inquires and seeks to be informed.
2. THE WICKED (or skeptical) SON, who mocks at the entire service.
3. The SIMPLE SON, who is "indifferent" to the whole affair.
4. And last, HE WHO DOES NOT ASK, but waits to be told, and then acts.

This interesting presentation of four Seder characters comes from the Jerusalem Talmud (PES. 344).

HAD GADYA—A song in Aramaic, recited at the very end of the Seder Service.

The Had Gadya is an old Jewish nursery-rime borrowed from a popular German ballad. Many commentators, however, both Jewish and Gentile, were not content with this prosaic origin, and proceeded to discover hidden motives in this song. Some, for a time, saw in it an allegorical expression of the old judicial principle of punishment: "an eye for an eye," etc. According to most other versions, this legend served to illustrate the great epochs in historic Jewish persecution.

The KID symbolizes the Jewish people. God, the FATHER, purchased this people from Egypt by redeeming them through Moses and Aaron (the two coins of money). The CAT represents Assyria, who conquered the Northern Jewish Kingdom. The DOG is Babylonia, who conquered Assyria and Judah, the Southern King. The STICK is Persia, next in line to oppress the Jews. FIRE stands for Macedonia, or Greece. WATER is the Roman Empire; the OX—Saracens, who conquered Palestine the SLAUGHTERER—the Crusaders; the ANGEL OF DEATH—the Turks who then ruled over Palestine. And, finally, the MOST HOLY appears, as the principle of universal and eternal justice, to defend and protect the ONE ONLY KID.

In 1731 a baptized Jew published a treatise on the subject of HAD GADYA, the title of which alone contains 40 words. Others have discussed this nursery-rime as though it were a profound philosophical dissertation. In all these

(Continued on Page Fifty-Six)

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I. L. Peretz: Modern Prophet Of Great Ideals

By N. B. Minkoff

Over thirty years have passed since his heart stopped beating. Long before, it found its way to the very core of modern Jewish life; it was part and parcel of the Jewish pulse; almost its symbol. And this symbol is: The messianic dream of a just "eternal Sabbath" for entire mankind; the profound spiritual regeneration of the modern Jew, who "imbibes yet does not lose himself" in the culture and spiritual riches of mankind, who can pay in kind by enriching both himself and his fellow men, with his own specific message. And the message is: "Hope and belief."

In the last years of his life Peretz achieved the greatest recognition imaginable in those days. His literary achievements were manifold. His writings were replete with ideas and values, full as a "pomegranate with kernels". Everything that is of any value in modern Yiddish culture, in modern Yiddish literature, has had its beginnings in Peretz. Truly, he is the father of modern Yiddish literature.

Mendele Machor Sforim created new foundations for modern Yiddish literature with his artistic conception of literary style, with his social and national protests, which he had turned into mighty weapons. Sholem Aleichem represented a genius who unearthed and recreated whatever had been sealed in the muteness of folks-people. But the third pillar of modern literature, Itzchok-Leibush Peretz, the restless seeker of truth, was the creator of ideas. They fed, rejuvenated and remodelled our spiritual life. These ideas were not merely set into dogmatic formulae; they were artistic creations; they were imbued with suggestive symbols.

Peretz witnessed the disintegration of Jewish patriarchal life, and before his very eyes there sprung up a Jewish labor movement. Driven by the force of a fertile and fantastic mind, he embodied these ideas of Jewish social progress in his highly suggestive works.

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His literary activity may roughly be divided into four periods: enlightenment (Haskala); radical-socialism; Hasaidic romanticism; and impressionism. The period of enlightenment, from 1876 to 1894, was primarily marked by Peretz's struggle, waged against the medieval forms of Jewish life. That alone would not have been of special significance, for such was the beginning of every "thinking personality," of every intellectual who strode the new paths of his time. Of prime significance were the socialistic notes that were heard in his poetry, written in Hebrew, the language he employed at that time. Of great significance is his revolt against the so-called "enlighteners." In his poem "Nagniel," for example, he addressed the would-be "enlighteners" in this manner:

"Your work is without value: it is only the language that you loved. Why don't you tell us *what* you wrote? Dispense with the bon mots. You have gathered together thousands of outworn pretty phrases . . . you have written countless poems, but what have you accomplished?"

Of great import was his turning from Hebrew to Yiddish, the language of the people. In 1886 he published his first Yiddish poem in the form of an allegoric autobiography, "Monish." Here he describes, in a romantic mood, his transmigration from the Jewish traditional world, the world of the "Beth Hamedrash" (House of Studies) into the "great world."

During this period he took part in an expedition through small Jewish towns. This expedition was arranged by the well-known economist and philanthropist, Yan Bloch. Its purpose was to prove that Jews are a productive group.

The result of the expedition were in his "Bilder fun a provincereise" (description of a journey through the province), in which

(Continued on Page Fifty-Eight)

Churchill Reaffirms Support Of Zionism

Declaring that he is not one to desert a great historic cause, Winston Churchill gave assurance that he has always been a Zionist and he is still a Zionist, Dr. Abba Hillel Silver, president of the Zionist Organization of America, disclosed following a conversation he had with the British wartime Premier before his return to England.

Speaking before the National Executive of the Zionist Organization of America, Dr. Silver, who was presented to Churchill by Bernard Baruch, reported that the British Conservative leader reaffirmed his support of the Jewish national home in Palestine with free immigration to the fullest absorptive capacity of that country and favors a joint trusteeship of Great Britain and U.S.A. to bring about this end.

Setting forth his position on Zionism, Churchill stated that he is ready to stand alone on this issue in his own Party if necessary. He recalled that he was one of those who backed the Balfour Declaration and that he still stands by the commitments contained in that historic pledge to the Jewish people. He expressed the highest esteem for Lord Balfour, author of the Declaration, whom he termed a man of great vision.

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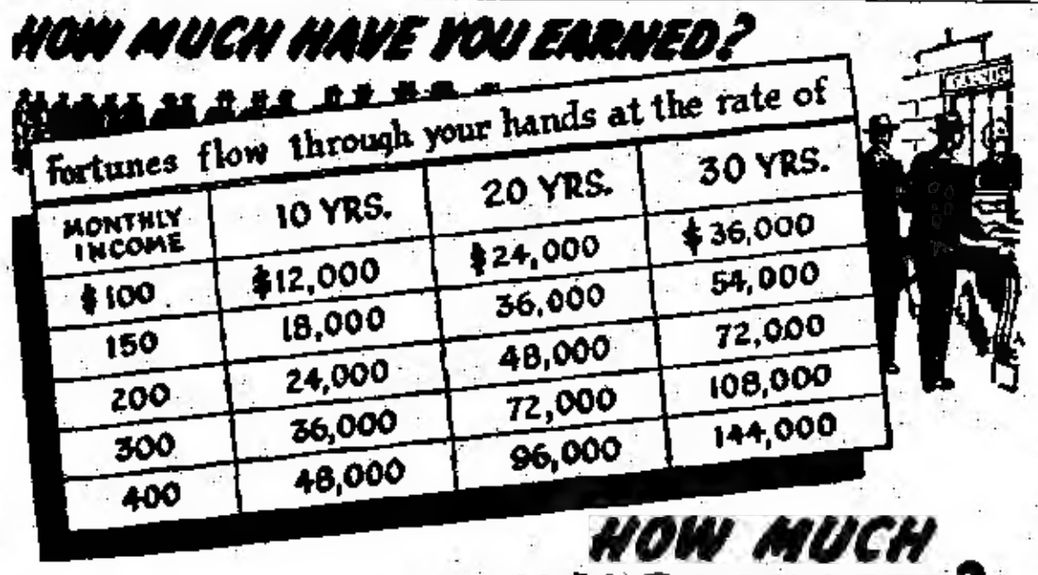

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Passover Dictionary

(Continued from Page Fifty-Three)

cases, it is not the origin itself, but the interpretation given it, which really matters.

HAGGADAH — Derived from the Hebrew verb "haged," to tell or narrate. Hence, the "text" of the story and ritual of the Seder Service. The "telling" of the story of the Exodus on Passover eve derives from the verse (EX. 13:8): "And thou shalt tell thy son in that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt."

Besides containing the actual story of the exodus, the haggadah gives us an introduction to the FOUR SONS, relates incidents about certain ancient rabbis (for example that Rabbi Eliezer once got to talking with his colleagues about the exodus until there was no time left for sleep), an interesting historic excerpts.

The oldest edition of the Haggadah extant was printed in Italy, about 1505. Some persons have tried to collect all the editions since then. One reached 230; another got 895.

The Haggadah, as the principal religious book for the home, gave rise to many artistic illustrations (not permitted in synagogue text). There are about 25 such designed manuscripts, some dating back to the early 14 century. The themes of these illustrations are: the preparation of matzah, scenes of the Seder Service, the Ten Plagues, and Biblical scenes. Reproductions of these are still found in many "haggadot" today.

HALLEL—Lit., "PRAISE," consisting of Psalms of David. These Psalms (nos. 113, 114 in the first part of the Seder Service, and 115-118 in the second) are perhaps the oldest portion of our Haggadah ritual. Psalms 113 and 114 were sung in the Temple at the sacrifice of the Paschal Lamb. In the New Testament (Matt. 26:30 and Mark 14:26) there is reference to the singing of a hymn at the Passover supper—which undoubtedly is the Hallel.

HAMETZ—("leaven") This term, as defined by our Rabbis, includes five kinds of grain, (two of wheat and three of barley) and any products which include these as ingredients.

HAROSET — A mixture of nuts and apples and wine, in imitation of the mortar with which the Israelites were forced to make bricks in building the two cities, Pithom and Ramses, for Pharaoh. (See DIPPING).

HOL HA-MOED—The four intermediary or "weak-days" of the Passover (or Sukkot) Festival. These days are semi-holidays, in that all the laws of Passover apply to them but work is nevertheless permitted.

In Palestine, during this period, thousands of Jews still visit Jerusalem and other cities as their ancestors did some two thousand years ago.

KIDDUSH — "Sanctification" of the Sabbath or Festival over wine.

The blessing is added: "Blessed art thou, O Lord our God, King of the universe, who has kept us in life, and hast preserved us, and enabled us to reach this season."

When the Festival follows Sabbath, Habdalah ("separation") is pronounced, to distinguish between the higher sanctity of the Sabbath and that of the Festival (just as in the Temple a veil divided the Holy Court from the Holy of Holies).

KI LO NOEH—A hymn of praise—one of the latest editions to the Haggadah (15th century). It was originally recited only on the first night and "Addir Hu" only on the second. Now both are sung on both nights.

Its construction is similar to that of Addir Hu, in that it is alphabetically composed and ends in recurring refrain.

LEANING — It is traditional for the master of the house to lean on a pillow (toward the left) during the Seder Service. This is a position symbolic of freedom, since slaves were never permitted such "luxury." (This custom was perhaps borrowed from the Roman "banquets.")

ELEL SHIMURIM—"The night of vigils," that memorable night in Egypt when the spirit of God "watched over" the Jewish nation to protect them from the Egyptians and the angel of death.

To this day, some Jews, somewhat naively, believe that only the night of Passover is completely free from evil "spirits". Among the Caucasian Jews, for instance, young girls are generally forbidden to appear in public, for fear of the "evil eye" — except on Passover eve. In fact, tradition is lenient even toward the reading of "Sh'ma" on this night. All this simply shows that somehow the Seder Service inspired Jews on Pesach night to feel the presence of divine protection more keenly than at any other time during the year.

MAKOT—"The Plagues," ten in number, which were visited upon Pharaoh and his people for their stubbornness in refusing to let the Israelites go.

The plagues, as enumerated in the Bible, were: blood, frogs, vermin, swarms of insects, cattle disease, boils, hail, locusts, darkness and slaying of the first born.

MAROR—"Bitter herbs," reminiscent of the bitterness of life which the Israelites endured in

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Egypt before redemption came to them.

MATZAH — "Unleavened bread," i.e. made of dough that has not fermented.

The commandment (EX. 13:7) "Unleavened bread shall be eaten throughout the seven days (of Passover), and there shall not be seen any leavened bread . . . in all thy borders," follows upon the narrative which is its explanation: EX. 12:33-34 "And the Egyptians were urgent upon the people, to send them out of the land in haste . . . And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders."

At the Seder Services, three MATZOT (in three layers) are wrapped in a napkin and placed on the Seder dish. These represent the three classes of Jews: the KOHANIM (the priests who offered the sacrifices in the Temple, or their descendants) the LEVITES (who conducted the services in the Temple, or their descendants) and the ISRAELITES (the remaining masses of Jews, the laymen).

Matzah was the original form of bread, before leavening processes were discovered to make it more palatable. The poor, however, usually could not afford to wait for bread to leaven (or could not afford to buy it) and therefore ate matzah. It had thus come to be known, (DEUT. 16:3) as "lechem oni" (the bread of the poor, or the bread of affliction.) Matzah was also, of necessity, used in time of extreme haste, as when Abraham prepared a "bite" for the angels (GEN. 18:6) or when the witch of Endor prepared some food for Saul (2 SAM. 28:24).

The original form of Matzah was round, which is the natural shape assumed by the dough when rolled. But with the invention of machinery, it was made square, since that proved to be a faster method — the basic principle in the baking of matzoh being "speed", to prevent fermentation. The perforations in the matzah are also for the purpose of preventing the rising of the dough.

MATZAH SH'MURAH — (strictly observed matzah). The very pious are not content with merely baking the matzah in the prescribed manner, but insist on having the grain itself watched during the harvesting and milling that it be not dampened or leavened. Some compromise by having the "Sh'murah Matzah" at least for the Seder night.

MECHIRAT HAMETZ — "selling of leaven." The Biblical injunction is that "no leaven shall be seen or found in your possession" during Passover. To accept the literal, surface meaning of this command would imply that one must dispose of all his pastry, flour, sugar, etc., for that full week. Imagine what havoc that would incur to the baker, manufacturer, wholesaler, or to any ordinary household!

The Rabbis, well realizing that, reasoned that this cannot be the interpretation of the verse. Said they: the verse prohibits only such leaven as is in "your (namely Jewish) possession". Hence, if it is sold to a Gentile, the prohibition no longer obtains. This, then, became the prevalent practise, though usually with the stipulation (or tacit understanding) that the Gentile "sell it back" after Pesach.

Since, however, it is much to cumbersome for each Jew to perform such transactions individually, the next step was to empower one person — usually the rabbi — to act as agent for the entire community. Then naturally all the "hametz" could not actually and seriously be sold, so it became what is known as a "legal fiction".

MO'OT HITTIM — (Literally, "wheat money"). Before Passover it is obligatory upon every Jew who can afford it to contribute money to a fund out of which matzah and other Passover necessities are provided for the poor and needy. This fund is known as MO'OT HITTIM, since originally each family baked its own matzah, and all that was supplied was the "wheat".

MOSES—The "hero" of Passover history, who somewhat unfairly has been overlooked in the praises of the Haggadah. Our ancestors, in their intense and admirable devotion to God, sometimes tended to underestimate man's cooperation.

NISAN — The first month of the year according to the Bible, in its account of the holidays, but the seventh month in our present-day calendar. Passover ex-

(Continued on Page Sixty)

HOLIDAY GREETINGS

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I. L. Peretz: Modern Prophet Of Great Ideals

(Continued from Page Fifty-Five)

he painted the poverty and the deprivation of the people.

In "Di Yiddishe Bibliotek" (1891) which he published together with his life-long friend, Dineson, he clearly saw the pauperization of the Jews concurrent with the growth of capitalism. He also foresaw the proletarization of the Jewish masses.

During that period, Peretz wrote his stories in the style of the great European tradition ("Venus and Shulamith," "Yankel Pessimist," "Der Chelmer Melamed").

The socialistic ideas of Peretz's literary career became more influential among the Jewish masses during the period of "Literatur un Lebn", 1894 (edited with Dineson), and reached their fullest sway over the workers and radical intellectuals with the publication of the "Yom-tov Bletlech." The novelist M. Spector and the great dramatist, David Pinski, were co-editors (1894-1896). During this socialistic period he wrote his realistic stories "In Keler-Shtub", "Sholem Bais", "Mendel Breines", and his highly symbolic "Bontzie Shweig", "Shtreiml", "Drei Neitorins", "Beim Fremdn Chupe-Kleid". And the central theme of all these works is that spiritual beauty and spiritual strength may especially be found among the oppressed, the downtrodden, the rejected and the "mute".

This led Peretz, imbued with a profound understanding of Jewish spirituality, to idealize the folksman, this "little man" into the future, for the future truly belongs to him. To find the cosmic significance of those rejected ones be turned to the great spiritually democratic movement of the middle 18th century: Hassidism.

In his "Hassidish" he brings forth the depth of Hassidism, the unfathomed faith in wholesomeness, in profundity and sublimity, in the importance of great individuality. These stories are replete with fascinating symbols.

And in his crowning work "Folkstimleche Geshichtn" (Folk Tales) these real values appear in the hearts and souls of simple people.

But his most significant, his most complicated period is his impressionistic period. "Bainacht oifn altn Mark" is a hgibly allegorical presentation of reality as he sees it: a world of "corpses", full of grim despair, without faith, with a foreboding of the inevitable: disintegration and extinction.

And his answer to all this was his "Goldene Keit" (The Golden Chain), one of the most meaningful symbolic plays in Yiddish literature. Its hero, Reb Schloime, refuses to end the Sabbath and begin once more the gray days of the week, Reb Schloime is the spiritual revolutionary, the great symbol of revolt and of higher justice. He wills to achieve the salvation of the world, by lifting it from its dimness, its pettiness, its daily misfortunes and misery, by means of a strong will, by virtue of his boundless faith and by force of the spirit.

The heart of Peretz, the heart of this modern prophet of great ideals, stopped beating while writing a poem for the refugee-children in Warsaw (of the first World War). These children he had gathered up from the streets and brought into children-shelters; they meant to him the future of his people and are still the torch-bearers of his ideals, ideals strengthened and renewed, in the bloody days when Jewish life was almost at the threshhold of annihilation.

This article is from the Workmen's Circle Call.

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Urges End Of Zionist Strife

The National Administrative Council of the Zionist Organization of America, the ruling body between conventions, issued a declaration in New York calling on American Jews to present a united front, and asking for full support in the election of delegates in June to the World Zionist Congress, which will convene in Palestine on August 7.

An executive session of the Council in the Hotel Commodore attended by 150 members and presided over by Daniel Frisch preceded the issuance of the declaration. The Council expressed itself as "seriously concerned about the excessive and unwarranted partisanship and party strife which prevail."

The declaration was issued with the signature of Rabbi Abba Hillel Silver, president of the Zionist Organization of America. It said that "because of our nonpartisan outlook and because of the numbers we represent and our historic achievements, we General Zionists are equipped to lead the Zionist movement to victory."

Rabbi Silver was guest of honor at the thirty-eighth annual Order Day Dinner of the Bnai Zion in the Hotel Commodore, at which 100 certificates of the Golden Book of the Jewish National Fund, the subscriptions for which will be devoted to the establishment of a colony in Palestine, were presented to him. The land will bear the name of Dr. Silver.

Dr. Silver in his address declared if the Anglo-American Committee of Inquiry on Palestine submitted an unfavorable solution, it would be resisted by Jews in and outside of Palestine.

Criticizing President Truman for "yielding" in consenting to the appointment of a Palestine commission, Dr. Silver called upon American Jews and "their Christian sympathizers, who represent the overwhelming majority of the American people," to demand that the President and the State Department "by their actions reflect the will of the American people, as it has been twice expressed by Congress and by nearly all the state legislatures."

Other speakers were Louis Lipsky, president of the national organization of Bnai Zion; Magistrate Morris Rothenberg of the Jewish National Fund; and Rabbi Stephen S. Wise.

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Passover Dictionary

(Continued from Page Fifty-Seven)

tends from the 15th to the 22nd of this month.

OMER — ("sheaf", or a certain measure). Lev. 23:10, 11 reads: "when ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest. And he shall wave the sheaf (a wave-offering) before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it." The Israelites were forbidden to eat of the newly harvested grain till they had brought the "omer". From that day they were to count seven full weeks, or 49 days, the fiftieth day being Shabuot (lit. "weeks") or the Feast of Pentecost, (in Greek, fifty). Though the bringing of the omer necessarily ceased with the destruction of the Temple, the "counting" still continued. These days are called the days of S'FIRA (counting). According to the rabbis, the omer was to be brought on the 16th of Nisan, that is, the "morrow after the Passover Feast." The Karaites (a dissenting faction among the Jews, who insisted on a literal interpretation of the Bible) said that "morrow after the Sabbath" meant Sunday. This was also the interpretation of Christians who tried to associate it with Easter Sunday.

PASSOVER—One of three major Pilgrimage Festivals of the year —PESACH, SHABUOT, and SUKKOT. EX. 23:17 reads: "Three times in the year all thy males shall appear before the Lord God."

Pilgrimages were therefore made to the Temple by all male Israelites to celebrate these occasions. (See HOL HA-MOED). Passover, however, enjoyed the distinction of marking the birth of a nation. In addition, the sacrifice of the paschal lamb was an event in itself.

Passover is variously known as PESACH, HAG HA-MATZOT (The Feast of Unleavened Bread) and Z'MAN HERUSENU (The Season of our Liberation.) A word as to the physical forms of this Festival. One need not look far nor seek long to discover that Passover is a "strict" holiday. Joseph Caro, author of the Shulhan Aruk (code of traditional laws and customs) provided 62 sections of law pertaining to Passover (with 256 sub-divisions) —to say nothing of subsequent elaborations. To illustrate, the original general prohibition against the use of leaven led to such specific laws as BITUL HAMEITZ, the complete destruction of every trace of it through "searching, buying, and selling," also HAGALAH, the thorough "cleansing" of all dishes and utensils that ever came into contact with leaven. This led to the practice of introducing a completely new set of dishes.

Furthermore, there are more SYMBOLS in connection with this holiday than with perhaps all other holidays put together. Why all these details? The answer seems to be that, aside from the fact that each law and symbol may have its particular reason, the importance of this festival as a whole so impressed itself upon the minds of our sages and succeeding generations that they instituted every conceivable means of preserving it. If one stops to consider the sincere spiritual and sentimental attachment that Jews of all time—even renegades—had for Pesach and the Seder, one begins to appreciate the wisdom of insight our ancestors possessed. They wanted to preserve Passover at all costs, because to them Passover stood for SALVATION, HOPE and FREEDOM. If it means the same or the like to us, we, too, will continue to preserve it—joyfully.

PESACH—From the Hebrew root, meaning "to pass over," "to spare." This word designates both the "paschal lamb" and the holiday—Passover—upon which that lamb was sacrificed.

The holiday is called "pass-over"

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In commemoration of the final miracle in Egypt, when the angel of death slew every first born among the Egyptians, but passed over the homes of the Israelites.

PESACHIM—Name of a Talmudic treatise, which deals with laws of hametz, matzoh, the Paschal lamb, work on Passover, order of Haggadah, etc.

PESACH SHENI — "Second Pesach" also called "Pesach Katan" "small Pasover). During Temple days, the Passover sacrifice could be offered only by those who were ritually "clean". If, however, one were "unclean" (having touched a dead body etc.) or absent from Jerusalem during the regular Pesach, then he could bring his sacrifice at the "second Passover" on the 14th of Iyar (the following month). It was a special postponement for emergency cases.

SAMARITANS—To this very day the Samaritans (a small handful of half-Jews in Nablus, formerly Shechem, Palestine) still sacrifice the paschal lamb as it was done in Temple times.

They select a number of lambs and take them to Mt. Gerizim (their Temple Mount). Those who officiate are dressed in priestly garments. Tents are pitched and fires are started.

At sunset the sacrifices take place. The lambs are slaughtered and then roasted over an open fire. A short service follows, and each family proceeds to eat its own portion in great haste (in imitation of the first Passover in Egypt when the Jews "rushed" to leave). After the meal, the bones and remains are carefully assembled and thrown into the fire so that nothing remains on the morrow (thus prescribed in the Bible). An elaborate description, with illustrations, of the Samaritan sacrifice can be found in the Jan. 1920 issue of the National Geographic Magazine.

SEDER — Literally "order": the "order of service." It is the term used to denote the home service on the first and second nights of Passover. The Seder Service is very difficult to describe, since it is a conglomeration of many elements. Perhaps it is for that very reason that it has left its impression upon every generation, and never fails to inspire. On the other hand, there is always the danger of taking its various elements too literally. It then loses its symbolic beauty. The Seder may be characterized as a hurried and haphazard trip through Jewish history by way of the Haggadah—a panoramic cross-section of Jewish life.

We start in Egypt. The Haggadah tells us that "in every generation every Jew should try to visualize himself as if he were actually there." Well, then, we taste the "maror" and, with an unpleasant grimace, momentarily experience the cruel bitterness of Egyptian taskmasters. A bite of matzah, and we hasten to freedom!

Sadly we reflect that "in every generation men arise to annihilate us," but holding the cup high we feel assured that "God will deliver us from their hands."

We recall that as far back as Jacob, Laban tried to deceive and oppress him. But we also remember "on this night" that there were many dark nights in Jewish history, and that, as in the death of the "Assyrian hosts" by night, salvation came with the dawn.

We look up from the Haggadah for a moment, and, closing our eyes, see the Marannos of Spain conducting a Seder in their cel-

(Continued on Page Sixty-Four)

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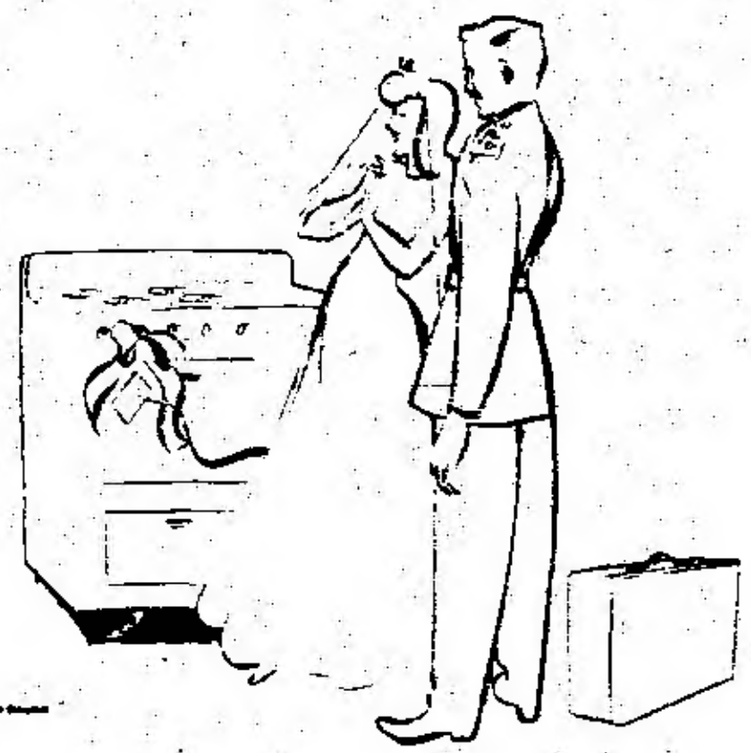

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KLING-GREENBLATT

The marriage of Rebecca (Bea), daughter of Mr. and Mrs. I. Greenblatt, 4841 Jeanne Mance Street, to Arthur Solomon Kling, son of Mrs. G. Kling, of Toronto, Ont., and the late Mr. Kling, took place at Chevra Shaas Synagogue, at five o'clock, Sunday, March 24, Rev. F. Schlepack officiating. Given in marriage by her parents, the bride wore a white satin gown, fashioned with a net yoke, trimmed with pearls, long pointed sleeves, and a train. Her fingertip tulle veil fell from a satin headdress, and she carried a bouquet of Calla lilies. Mrs. A. J. Horwitz, of Toronto, Ont., sister of the bride, as matron of honor, wore a pink and blue dress, light blue flowers in her hair, light blue veil, and long black gloves, and carried a nosegay. Samuel Greenblatt, brother of the bride, was best man. Mrs. Greenblatt, mother of the bride, received in a black dress, trimmed with light blue embroidery, black hat, trimmed with light blue flowers, and a corsage of red roses; with Mrs. Kling, mother of the groom, in a black dress, with red roses in her hair, and similar corsage. The bride and groom are spending their honeymoon in Atlantic City. They will live at 99 Kendal Avenue, Toronto, Ont.

WALFISH-GOLD

The marriage of Miss Linda Gold, daughter of Mr. and Mrs. Max Gold, of Brooklyn, N.Y., to Edward Walfish, son of Mrs. Sara Walfish, 615 Querbes Avenue, and the late Adolphe Walfish, took place at Beth David Synagogue, on February 24, at half-past five o'clock, Rabbi Charles Bender, Rabbi S. Herschorn, and Cantor F. Schlepack officiating. Given in marriage by her father, the bride wore a white satin gown, fashioned with a square neckline, long sleeves, fitted bodice, and a full shirred skirt, ending in a long train. Her fingertip veil was draped to a seed pearl headdress.

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and she carried a Bible, trimmed with orchids and lilies-of-the-valley. Miss Marcia Rhoda Walfish, sister of the groom, was maid of honor, in a gown of fuchsia-color and white striped organza over white satin, and crown of white rosebuds with fuchsia-colored veiling, and carried a bouquet of white and American Beauty roses. Harold Walfish, cousin of the groom, was best man; and the ushers were: Melvin Miller, Irving Bregman, Mortimer Walfish, Sydney Gasco, Fred Perlman, Joseph Gold, Leslie Ikeman, and Samuel Wise. Candelabra and stands of spring flowers decorated the synagogue. The head-table had a centrepiece of spring flowers and a wedding cake. Mrs. Gold, mother of the bride, wore a black crepe gown, with gold sequin trimming; a black mohair hat, and a corsage of red roses. Mrs. Walfish, mother of the groom, wore an ice-blue crepe gown, with American Beauty-colored accessories, and corsage of American Beauty roses. The bride and groom spent their honeymoon in Atlantic City and Lakewood, N. J., the bride travelling in a navy-blue suit and grey coat, with a corsage of orchids. They are living at 4420 Kent Avenue. Among the guests were: Mr. and Mrs. A. R. Zaitcheck, of Middletown, Conn.; Mrs. Joseph Cohen, Mrs. Samuel Cohen, Hershel Cohen and son, Morris; Miss Sonia Rapps, Mr. and Mrs. M. Gold and son, Joseph; and Mr. and Mrs. I. Levitt, all of New York.

YANOFSKY-LIEBMAN

The marriage of Miss Verley Liebman, only daughter of Mr. and Mrs. Jack Liebman, Phillips Avenue, to Lawrence Yanofsky, only son of Mr. and Mrs. Hyman Yanofsky, McEachran Avenue, took place on Friday, March 22, at twelve o'clock, in the study of Dr. Harry J. Stern, Rabbi, at Temple Emanu-El, with only the immediate relatives present. The couple are spending their honeymoon in the United States, and will live at 9360 Ridgewood Road.

CHILDREN'S Birthday Parties

Mr. and Mrs. R. Gruman, 5968-12th Avenue, Rosemount, gave a birthday party for their son, Samuel Lawrence, who was three years old. The table, decorated with crackers, baskets, and streamers, was set for nineteen guests. Mrs. I. Simmons and Miss Esther Simmons made the birthday cake with an inscription reading, "Happy Birthday to Samuel Lawrence"; and green and white icing. There were favors for the children. Lawrence wore dark brown shorts, with a tan sport shirt. In the evening, Mr. and Mrs. Gruman entertained their immediate family and friends. Covers were laid for twenty-two.

Mrs. K. Fishman, St. Dominique Street, gave a birthday party for her daughter, Sheila, who was ten years old. Her grandmother, Mrs. Jack Brodie, was there; her aunts, Mrs. B. Helfield, Mrs. Max Yegendorf, and Mrs. R. Fishman; her cousins, Martin and Sandra Helfield, Stanley Fishman, Allan and Stanley Satov; and Mrs. P. Lessard and daughters, Irene and Louise, Ghislaine and Jacqueline Albert, Ronald and George Allice, Edith Chait, Esther Villenberg, and Miss Rose Pellett. Sheila wore a blue silk dress, with smocking. Her birthday cake, a present from Mrs. Lessard, had an inscription reading, "Happy Birthday to Sheila". Mrs. A. Kanishefsky, the other grandmother, of New York, was unable to be present.

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Passover Dictionary

(Continued from Page Sixty-One)

lars. Our mind's eye speeds, over Europe—Germany, France, England, Italy . . . down through the centuries—the Crusades, the Middle Ages, the Inquisition . . . and shudders when it sees the BLOOD ACCUSATION smeared all over.

Quickly, we turn to the Haggadah and burst forth into HALLEL, "praise"—the same Hallel sung some twenty centuries ago in the Temple, and by David —a millenium before that! Praise —for what? For the courage of have lived through it all, to proclaim to mankind—now as then —the message and the plea of FREEDOM. Praise — for the deathless hope that Hallel will yet again be sung in a Temple in Jerusalem!

S'FIRAH—"counting," or S'FIRAT HA-OMER, "the counting of the days of omer." (see OMER).

SHABBAT HA-GODOL — "The Great Sabbath." Name given to the Sabbath preceding Passover. Numerous explanations are given for the adjective "great."

1. Because of the miracle spoken of in the Midrash, supposed to have taken place on the historic Sabbath before the Exodus. (10th of Nisan).

According to that account the Egyptians found themselves helpless to defend the "lamb", a deity of theirs, from its sacrificial slaughtering by the Israelites.

2. Because on this Sabbath there is generally a "great," i.e. "long" service in the synagogue, owing to the special sermon or lecture of the rabbi, dealing with laws of Passover.

3. Because in the Haftofah for that Sabbath there is the verse (Mal. 3:23) which speaks of the GREAT day of the Lord: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord."

4. One authority believes that the word HA-GADOL is a corruption of the word HAGGADAH, and that the Sabbath is so named because the Haggadah should then be read.

5. Leopold Zunz, a historian, traces this designation to Christian origin, since the Church Fathers used to call the Saturday before Easter Sunday "great."

TA'ANIT B'HORIM—"The fast of the first-born". The first born male in many an orthodox home fasts on Erev (day before) Pesach, as a manifestation of devotion and gratitude to God for having spared the first-born among the Jews in Egypt.

Z'ROA—Roasted shankbone, placed on the Seder dish, reminiscent of the paschal lamb sacrificed in Egypt, and in the days of the Temple.

This article is from the Jewish Youth Journal.

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Act Of Faith

(Continued from Page Fifteen)

shoved one pile toward Seeger. "Two hundred francs."

Seeger looked down at the frayed, meretricious paper, which always seemed to him like stage money anyway. "No, sir," he said. "I can't take it."

"Take it," Taney said. "That's a direct order."

Seeger slowly picked up the money, not looking at Taney. "Sometime, sir," he said, "after we get out, you have to come over my house, and you and my father and my brother and I'll go on a real drunk."

"I regard that," Taney said gravely, "as a solemn commitment."

They smiled at each other, and Seeger started out.

"Have a drink for me," said Taney. "at the Café de la Paix. A small drink." He was sitting down to tell his wife he loved her when Seeger went out of the tent.

Olson fell into step with Seeger and they walked silently through the mud between the tents.

"Well, *mon vieux!*" Olson said finally.

"Two hundred francs," said Seeger.

Olson groaned. "Two hundred francs! We won't be able to pinch a whore's behind on the Boulevard des Capucines for two hundred francs. That miserable, penny-loving Yankee!"

"He only had four hundred," Seeger said.

"I revise my opinion," said Olson.

They walked disconsolately and gravily back toward their tent.

Olson spoke only once before they got there. "These raincoats," he said, patting his. "Most ingenious invention of the war. Highest saturation point of any modern fabric. Collect more water per square inch, and hold it, than any material known to man. All hail the quartermaster!"

Welch was waiting at the entrance of their tent. He was standing there peering excitedly, and shortsightedly out at the rain through his glasses, looking angry and tough, like a big-city hack driver, individual and incorruptible even in the ten-million colored uniform. Every time Seeger came upon Welch unexpectedly, he couldn't help smiling at the belligerent stance, the harsh stare through the steel-rimmed G.I. glasses, which had nothing at all to do with the way Welch really was. "It's a family inheritance," Welch had once explained. "My whole family stands as though we were getting ready to rap a drunk with a beer glass. Even my old lady." Welch had six brothers, all devout, according to Welch, and Seeger from time to time idly pictured them standing in a row, on Sunday mornings in church, seemingly on the verge of general violence, amid the hushed Latin and the Sabbath millinery.

"How much?" Welch asked loudly.

"Don't make us laugh," Olson said, pushing past him into the tent.

"What do you think I could get from the French for my combat jacket?" Seeger said. He went into the tent and lay down on his cot.

Welch followed them in and stood between the two of them. "Boys," he said, "on a man's errand."

"I can just see us now," Olson murmured, lying on his cot with his hands clasped behind his head, "painting Montmartre red. Please bring on the naked dancing girls. Four bucks' worth."

"I am not worried," Welch announced.

"Get out of here." Olson turned over on his stomach.

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"I know where we can put our hands on sixty-five bucks." Welch looked triumphantly first at Olson, then at Seeger.

Olson turned over slowly and sat up. "I'll kill you," he said, "if you're kidding."

"While you guys are wasting your time fooling around with the infantry," Welch said, "I used my head. I went into Reems, and used my head."

"Rance," Olson said automatically. He had had two years of French in college and he felt, now that the war was over, that he had to introduce his friends to some of his culture.

"I got to talking to a captain in the Air Force," Welch said eagerly. "A little, fat old paddle-footed captain that never got higher off the ground than the second floor of Com Z headquarters, and he told me that what he would admire to do more than anything else is take home a nice shiny German Luger pistol with him to show to the boys back in Pacific Grove, California."

Silence fell on the tent, and Welch and Olson looked at Seeger.

"Sixty-five bucks for a Luger, these days," Olson said, "is a very good figure."

"They've been sellin' for as low as thirty-five," said Welch hesitantly. "I'll bet," he said to Seeger, "you could sell yours now and buy another one back when you got some dough, and make a clear twenty-five on the deal."

Seeger didn't say anything. He had killed the owner of the Luger, an enormous S.S. major, in Coblenz, behind some bales of paper in a warehouse, and the major had fired at Seeger three times with it, once nicking his helmet, before Seeger hit him in the face at twenty feet. Seeger had kept the Luger, a heavy, well-balanced gun, lugging it with him, hiding it at the bottom of his bedroll, oiling it three times a week, avoiding all opportunities of selling it, although he had once been offered a hundred dollars for it and several times eighty and ninety, while the war was still on, before German weapons became a glut on the market.

"Well," said Welch, "there's no hurry. I told the captain I'd see him tonight around eight o'clock in front of the Lion d'Or Hotel. You got five hours to make up your mind. Plenty of time."

"Me," said Olson, after a pause, "I won't say anything."

Seeger looked reflectively at his feet, and the two other men avoided looking at him.

Welch dug in his pocket. "I forgot," he said. "I picked up a letter for you." He handed it to Seeger.

"Thanks," Seeger said. He opened it absently, thinking about the Luger.

"Me," said Olson, "I won't say a bloody word. I'm just going to lie here and think about that nice, fat Air Force captain."

Seeger grinned a little at him and went to the tent opening to read the letter in the light. The letter was from his father, and even from one glance at the handwriting, scrawly and hurried and spotted, so different from his father's usual steady, handsome, professorial script, he knew that something was wrong.

"Dear Norman," it read, "sometime in the future, you must forgive me for writing this letter. But I have been holding this in so long, and there is no one here I can talk to, and because of your brother's condition I must pretend to be cheerful and optimistic all the time at home, both with him and your mother, who has never been the same since Leonard was killed. You're the oldest now, and although I know we've never talked very seriously about anything before, you have been through a great deal by now, and I imagine you must have matured considerably, and you've seen so many different places and people. Norman, I need help. While the war was on and you were fighting, I kept this to myself. It wouldn't have been fair to burden you with this. But now the war is over, and I no longer feel I can stand up under this alone. And you will have to face it sometime when you get home, if you haven't faced it already, and perhaps we can help each other by facing it together."

"I'm redeployable. It's so enjoyable," Olson was singing softly,

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on his cot. He fell silent after his burst of song.

Seeger blinked his eyes in the gray, wintry, rainy light, and went on reading his father's letter, on the stiff white stationery with the university letter-head in polite engraving at the top of each page.

"I've been feeling this coming on for a long time," the letter continued, "but it wasn't until last Sunday morning that something happened to make me feel it in its full force. I don't know how much you've guessed about the reason for Jacob's discharge from the Army. It's true he was pretty badly wounded in the leg at Metz, but I've asked around, and I know that men with worse wounds were returned to duty after hospitalization. Jacob got a medical discharge, but I don't think it was for the shrapnel wound in his thigh. He is suffering now from what I suppose you call combat fatigue, and he is subject to fits of depression and hallucinations. Your mother and I thought that as time went by and the war and the Army receded, he would grow better. Instead, he is growing worse. Last Sunday morning when I came down into the living room from upstairs he was crouched in his old uniform, next to the window, peering out."

"What the hell," Olson was saying. "If we don't get the sixty-five bucks we can always go to the Louvre. I understand the Mona Lisa is back."

"I asked Jacob what he was doing," the letter went on. "He didn't turn around. 'I'm observing,' he said. 'V-1s and V-2s. Buzz bombs and rockets. They're coming in by the hundred.' I tried to reason with him and he told me to crouch and save myself from flying glass. To humor him I got down on the floor beside him and tried to tell him the war was over, that we were in Ohio, 4,000 miles away from the nearest spot where bombs had fallen, that America had never been touched. He wouldn't listen. 'These're the new rocket bombs,' he said, 'for the Jews.' "

"Did you ever hear of the Panthéon?" Olson asked loudly.

"No," said Welch.

"It's free."

"I'll go," said Welch.

Seeger shook his head a little and blinked his eyes before he went back to the letter.

"After that," his father went on, "Jacob seemed to forget about the bombs from time to time, but he kept saying that the mobs were coming up the street armed with bazookas and Browning automatic rifles. He mumbled incoherently a good deal of the time and kept walking back and forth saying, 'What's the situation? Do you know what the situation is?' And once he told me he wasn't worried about himself, he was a soldier and he expected to be killed, but he was worried about Mother and myself and Leonard and you. He seemed to forget that Leonard was dead. I tried to calm him and get him back to bed before your mother came down, but he refused and wanted to set out immediately to rejoin his division. It was all terribly disjointed, and at one time he took

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the ribbon he got for winning the Bronze Star and threw it in the fireplace, then he got down on his hands and knees and picked it out of the ashes and made me pin it on him again, and he kept repeating, 'This is when they are coming for the Jews.'"

"The next war I'm in," said Olson, "they don't get me under the rank of colonel."

It had stopped raining by now, and Seeger folded the unfinished letter and went outside. He walked slowly down to the end of the company street, and, facing out across the empty, soaked French fields, scarred and neglected by various armies, he stopped and opened the letter again.

"I don't know what Jacob went through in the Army," his father wrote, "that has done this to him. He never talks to me about the war and he refuses to go to a psychoanalyst, and from time to time he is his own bouncing, cheerful self, playing handball in the afternoons and going around with a large group of girls. But he has devoured all the concentration-camp reports, and I found him weeping when the newspapers reported that a hundred Jews were killed in Tripoli some time ago.

"The terrible thing is, Norman, that I find myself coming to believe that it is not neurotic for a Jew to behave like this today. Perhaps Jacob is the normal one, and I, going about my business, teaching economics in a quiet classroom, pretending to understand that the world is comprehensible and orderly, am really the mad one. I ask you once more to forgive me for writing you a letter like this, so different from any letter or any conversation I've ever had with you. But it is crowding me, too. I do not see rockets and bombs, but I see other things.

"Wherever you go these days — restaurants, hotels, clubs, trains — you seem to hear talk about the Jews, mean, hateful, murderous talk. Whatever page you turn to in the newspapers, you seem to find an article about Jews being killed somewhere on the face of the globe. And there are large, influential newspapers and well-known columnists who each day are growing more and more outspoken and more popular. The day that Roosevelt died I heard a drunken man yelling outside a bar. 'Finally they got the Jew out of the White House.' And some of the people who heard him merely laughed, and nobody stopped him. And on V-J Day, in celebration, hoodlums in Los Angeles savagely beat a Jewish writer. It's difficult to know what to do, whom to fight, where to look for allies.

"Three months ago, for example, I stopped my Thursday-night poker game, after playing with the same men for over ten years. John Reilly happened to say that the Jews got rich out of the war, and when I demanded an apology, he refused, and when I looked around at the faces of the men who had been my friends for so long, I could see they were not with me. And when I left the house, no one said good night to me. I know the poison was spreading from Germany before the war and during it, but I had not realized it had come so close.

"And in my economics class, I find myself idiotically hedging in my lectures. I discover that I am loath to praise any liberal writer or any liberal act, and find myself somehow annoyed and frightened to see an article of criticism of existing abuses signed by a Jewish name. And I hate to see Jewish names on important committees, and hate to read of Jews fighting for the poor, the oppressed, the cheated and hungry. Somehow, even in a country where my family has lived a hundred years, the enemy has won this subtle victory over me — he has made me disfranchise myself from honest causes by calling them foreign, Communist, using Jewish names connected with them as ammunition against them.

"Most hateful of all, I found myself looking for Jewish names in the casualty lists and secretly being glad when I saw them there, to prove that there, at least, among the dead and wounded, we belonged. Three times, thanks to you and your brothers, I found our name there, and may God forgive me, at

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the expense of your blood and your brother's life, through my tears, I felt that same twitch of satisfaction.

"When I read the newspapers and see another story that Jews are still being killed in Poland, or Jews are requesting that they be given back their homes in France or that they be allowed to enter some country where they will not be murdered, I am annoyed with them. I feel that they are boring the rest of the world with their problems, that they are making demands upon the rest of the world by being killed, that they are disturbing everyone by being hungry and asking for the return of their property. If we could all fall in through the crust of the earth and vanish in one hour, with our heroes and poets and prophets and martyrs, perhaps we would be doing the memory of the Jewish race a service.

"This is how I feel today, son. I need some help. You've been to the war, you've fought and killed men, you've seen the people of other countries. Maybe you understand things that I don't understand. Maybe you see some hope somewhere. Help me. Your loving Father."

Seeger folded the letter slowly, not seeing what he was doing, because the tears were burning his eyes. He walked slowly and aimlessly across the dead, sodden grass of the empty field, away from the camp. He tried to wipe away his tears, because, with his eyes full and dark, he kept seeing his father and brother crouched in the old-fashioned living room in Ohio, and hearing his brother, dressed in the old, discarded uniform, saying, "These're the new rocket bombs. For the Jews."

He sighed, looking out over the bleak, wasted land. Now, he thought, now I have to think about it. He felt a slight, unreasonable twinge of anger at his father for presenting him with the necessity of thinking about it. The Army was good about serious problems. While you were fighting, you were too busy and frightened and weary to think about anything, and at other times you were relaxing, putting your brain on a shelf, postponing everything to that impossible time of clarity and beauty after the war. Well, now, here was the impossible, clear, beautiful time, and here was his father, demanding that he think. There are all sorts of Jews, he thought: there are the sort whose every waking moment is ridden the knowledge of Jewishness; who see signs against the Jew in every smile on a street-car, every whisper; who see pogroms in every newspaper article, threats in every change of the weather, scorn in every handshake, death behind each closed door. He had not been like that. He was young, he was big and healthy and easygoing, and people of all kinds had liked him all his life, in the Army and out. In America, especially, what was going on in Europe had been remote, unreal, unrelated to him. The chanting, bearded old men burning in the Nazi furnaces, and the dark-eyed women screaming prayers in Polish and Russian and German as they were pushed naked into the gas chambers, had seemed as shadowy and almost as unrelated to him, as he trotted out onto the stadium field for a football game, as they must have been to the men named O'Dwyer and Wickersham and Poole who played in the line beside him.

These tortured people had seemed more related to him in Europe. Again and again, in the towns that had been taken back from the Germans, gaunt, gray-faced men had stopped him humbly, looking searchingly at him, and had asked, peering at his long, lined, grimy face under the anonymous helmet, "Are you a Jew?" Sometimes they asked it in English, sometimes French, sometimes Yiddish. He didn't know French or Yiddish, but he learned to recognize that question. He had never understood exactly why they asked the question, since they never demanded anything of him, rarely even could speak to him. Then, one day in Strasbourg, a little, bent old man and a small, shapeless woman had stopped him and asked, in English, if he was Jewish. "Yes," he'd said, smiling at them. The two old people had smiled widely, like children.

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HOLIDAY GREETINGS

"Look," the old man had said to his wife. "A young American soldier. A Jew. And so large and strong." He had touched Seeger's arm and reverently with the tips of his fingers, then had touched the Garand Seeger was carrying. "And such a beautiful rifle."

And there, for a moment, although he was not particularly sensitive, Seeger had got an inkling of why he had been stopped and questioned by so many before. Here, to these bent, exhausted old people, ravaged of their families, familiar with flight and death for so many years, was a symbol of continuing life. A large young man in the uniform of the liberator, blood, as they thought, of their blood, but not in hiding, not quivering in fear and helplessness, but striding secure and victorious down the street, armed and capable of inflicting terrible destruction on his enemies.

Seeger had kissed the old lady on the cheek and she had wept, and the old man had scolded her for it while shaking Seeger's hand fervently and thankfully before saying goodbye.

Thinking back on it, he knew that it was silly to pretend that, even before his father's letter, he had been like any other American soldier going through the war. When he had stood over the huge, dead S.S. major with the face blown in by his bullets in the warehouse in Coblenz, and taken the pistol from the dead hand, he had tasted a strange little extra flavor of triumph. How many Jews, he'd thought, has this man killed? How fitting it is that I've killed him. Neither Olson nor Welch, who were like his brothers, would have felt that in picking up the Luger, its barrel still hot from the last shots its owner had fired before dying. And he had resolved that he was going to make sure to take this gun back with him to America, and plug it and keep it on his desk at home, as a kind of vague, half understood sign to himself that justice had once been done and he had been its instrument.

Maybe, he thought, maybe I'd better take it back with me, but not as a memento. Not plugged, but loaded. America by now was a strange country for him. He had been away a long time and he wasn't sure what was waiting for him when he got home. If the mobs were coming down the street toward his house, he was not going to die singing and praying.

When he had been taking basic training, he'd heard a scrawny, clerkish soldier from Boston talking at the other end of the PX bar, over the watered beer. "The boys at the office," the scratchy voice was saying, "gave me a party before I left. And they told me one thing. 'Charlie,' they said, 'hold onto your bayonet. We're going to be able to use it when you get back. On the Yids.'"

He hadn't said anything then, because he'd felt it was neither possible nor desirable to fight against every random overheard voice raised against the Jews from one end of the world to the other. But again and again, at odd moments, lying on a barracks cot, or stretched out trying to sleep on the floor of a ruined French farmhouse, he had heard the voice, harsh, satisfied, heavy with hate and ignorance, saying above the beery grumble of apprentice soldiers at the bar, "Hold onto your bayonet."

And the other stories. Jews collected stories of hatred and injustice and inklings of doom like a special, lunatic kind of miser. The story of the Navy officer, commander of a small vessel off the Aleutians, who in the officers' wardroom had complained that he hated the Jews because it was the Jews who had demanded that the Germans be beaten first, and the forces in the Pacific had been starved in consequence. And when one of his junior officers, who had just come aboard, had objected and told the commander that he was a Jew, the commander had risen from the table and said, "Mister, the Constitution of the United States says I have to serve in the same Navy with Jews, but it doesn't say I have to eat at the same table with them." In the fogs and the cold, swelling Arctic seas off the Aleutians, in a small boat, subject to

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Greetings On The Occasion of Passover To Canadian Jewry

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HUNTINGDON

QUEBEC

sudden, mortal attack at any moment . . . And the million other stories. Jews, even the most normal and best adjusted, became living treasuries of them, scraps of malice and bloodthirstiness, clever and confusing and cunningly twisted so that every act by every Jew became suspect and blameworthy and hateful. Seeger had heard the stories and had made an almost conscious effort to forget them. Now, holding his father's letter in his hand, he remembered them all.

He stared unseeingly out in front of him. Maybe, he thought, maybe it would've been better to have been killed in the war, like Leonard. Simpler. Leonard would never have to face a crowd coming for his mother and father. Leonard would not have to listen and collect these hideous, fascinating little stories that made of every Jew a stranger in any town, on any field, on the face of the earth. He had come so close to being killed so many times; it would have been so easy, so neat and final. Seeger shook his head. It was ridiculous to feel like that, and he was ashamed of himself for the weak moment. At the age of twenty-one, death was not an answer.

"Seeger!" It was Olson's voice. He and Welch had sloshed silently up behind Seeger, standing in the open field. "Seeger, *mon vieux*, what're you doing — grazing?"

Seeger turned slowly to them. "I wanted to read my letter," he said.

Olson looked closely at him. They had been together so long, through so many things, that flickers and hints of expression on each other's faces were recognized and acted upon. "Anything wrong?" Olson asked.

"No," said Seeger. "Nothing much."

"Norman," Welch said, his voice young and solemn. "Norman, we've been talking, Olson and me. We decided — you're pretty attached to that Luger, and maybe, if you — well —"

"What he's trying to say," said Olson, "is we withdraw the request. If you want to sell it, O.K. If you don't, don't do it for our sake. Honest."

Seeger looked at them standing there, disreputable and tough and familiar. "I haven't made up my mind yet," he said.

"Anything you decide," Welch said oratorically, "is perfectly all right with us. Perfectly."

The three of them walked aimlessly and silently across the field, away from camp. As they walked, their shoes making a wet, sliding sound in the damp, dead grass, Seeger thought of the time Olson had covered him in the little town outside Cherbourg, when Seeger had been caught, going down the side of a street, by four Germans with a machine gun in the second story of a house on the corner and Olson had had to stand out in the middle of the street with no cover at all for more than a minute, firing continuously, so that Seeger could get away alive. And he thought of the time outside St.-Lô when he had been wounded and had lain in a minefield for three hours and Welch and Captain Taney had come looking for him in the darkness and had found him and picked him up and run for it, all of them expecting to get blown up any second. And he thought of all the drinks they'd had together, and the long marches and the cold winter together, and all the girls they'd gone out with together, and he thought of his father and brother crouching behind the window in Ohio waiting for the rockets and the crowds armed with Browning automatic rifles.

"Say." He stopped and stood facing them. "Say, what do you guys think of the Jews?"

Welch and Olson looked at each other, and Olson glanced down at the letter in Seeger's hand.

"Jews?" Olson said finally. "What're they? Welch, you ever hear of the Jews?"

Welch looked thoughtfully at the gray sky. "No," he said. "But remember, I'm an uneducated fellow."

"Sorry, bud," Olson said, turning to Seeger. "We can't help you. Ask us another question. Maybe we'll do better."

Seeger peered at the faces of his friends. He would have to rely upon them, later on, out of uniform, on their native streets, more than he had ever relied on them on the bullet-swept street and in the dark minefield in France. Welch and Olson stared back at him, troubled, their faces candid and tough and dependable.

"What time," Seeger asked, "did you tell that captain you'd meet him?"

"Eight o'clock," Welch said. "But we don't have to go. If you have any feeling about that gun—"

"We'll meet him," Seeger said. "We can use that sixty-five bucks."

"Listen," Olson said, "I know how much you like that gun, and I'll feel like a heel if you sell it."

"Forget it," Seeger said, starting to walk again. "What could I use it for in America?"

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Bazaar Of The Senses

(Continued from Page Sixteen)

outer leaves, shook the lettuce and began cutting it into a bowl. She seemed to enjoy the feel of the crinkly leaves, the water standing in distinct drops and the green, yellow and white of the vegetable as she cut into the heart of it.

"At least you could spend a day or two at your grandfather's. Don't shut yourself off altogether from Jewish life."

She sliced several tomatoes into the bowl and stirred them up with the lettuce. A few of the seeds clung to the knife, and she washed it off, dried it and dried her hands. Then looked at the clock.

"Your father's coming soon. Bernie, be a good boy and put out some tissues for me. You'll find them in the upper left-hand drawer of the dresser."

She would now wipe the cold cream from her face.

To grandfather's I went. I packed a suitcase full of shirts, socks and underwear, took along a book to read, an orange, at my stepmother's insistence, to eat on the way, a tie for my grandfather and a lace-trimmed handkerchief for my grandmother.

It was the suitcase, rather than myself, which attracted attention as I came up the stairs. The old lady immediately resigned herself. "If you've come to stay, you may stay. Do I have a say in the matter?" was what her expression conveyed to me. Grandfather, however, immediately wanted to know what was in the bag. "Here, let me help you into the house!" he exclaimed, grabbing it out of my hand when I was at the door, and carrying it all of two feet over the threshold.

"Ah! It's so good to see you!" he went on, pinching my cheek and twisting my ear. He gave off a strong tobacco smell. "A pleasure! Here, make yourself right at home. Wait! First change into something comfortable. You're all hot and worn out."

"So maybe you'd give him a chance to breathe?" said grandmother mournfully, with her special talent for understanding the old man's motives — which, however, was of no use to her. She went quietly back into the kitchen.

I opened the suitcase without delay and took out my grandfather's present.

"This is for me?" he asked, holding up the tie, fingering it and bringing the weave against the light. "It's very nice, but it's not practical. What do I want with a tie? I have a beard, no?" And he tucked the tie under his whiskers.

"You can still see it," I assured him.

"What are you talking about?

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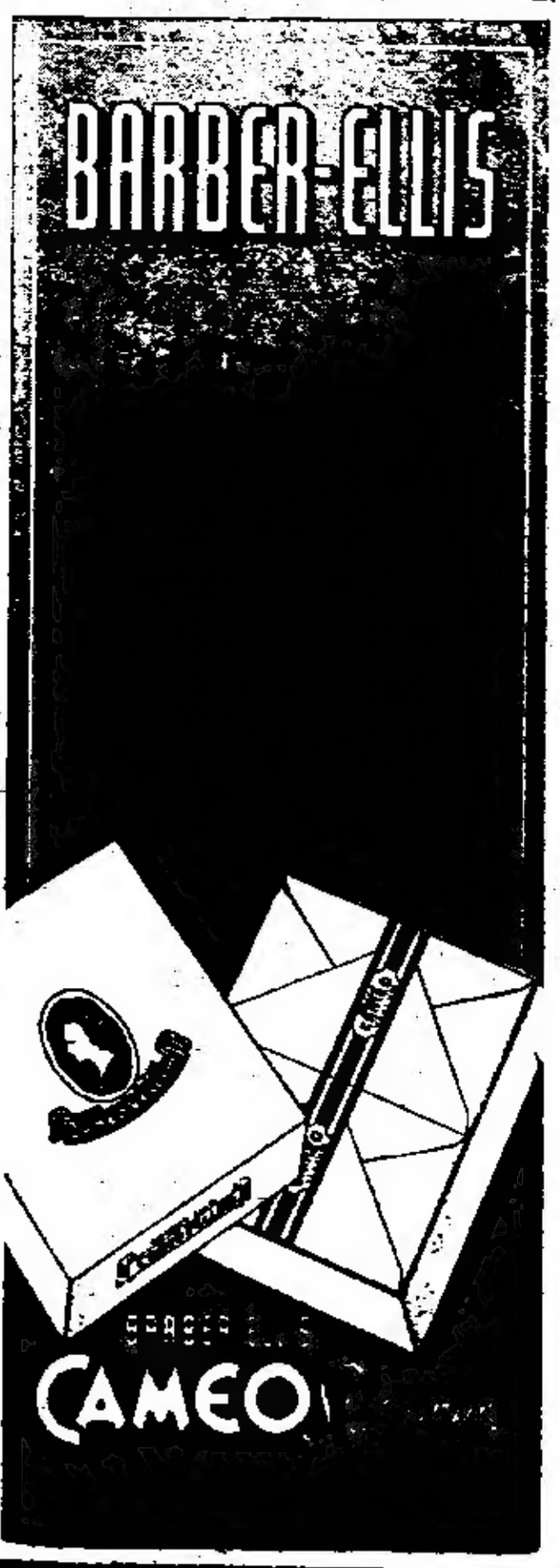

Through my beard? Who can see it?"

He thought a little too well of his beard. It was dense enough around his mouth and chin, but the edge was scraggly; he trimmed it infrequently, only before important holidays. All the same, it was a good beard, its thickest parts reminding me of the coat of a wire-haired terrier, a resemblance borne out by brownish tea and tobacco stains. Grandfather also reminded me of Socrates, a bust of whom stood in a niche in the assembly hall at school. Except that his beard was better than Socrates' poor chop, grandfather had more or less the same features — the same knob of a head and bulb of a nose, the same fleshy and myopic turbulence about him.

My grandmather came into the room with a glass of seltzer, into which she had lowered a teaspoon of strawberry jam. I gave her the present I had brought for her and watched her, first over the rim and then through the glass, as I drank. She had developed a ritual of acceptance, the result of years of dependency. First she would make herself unworthy, pursing up her lips, frowning and disclaiming all title to gifts; then appear grateful, smiling, and, finally, humiliated, saying, "thank you" in a hurt voice. Sometimes she would kiss her benefactor on the forehead, cheek or lips, and occasionally — though she tried to appear casual and frivolous — she would kiss his hand . . . Now she made the usual protests and leaned over my chair to kiss me on the head. "Haven't I been shamed enough?" said her kiss. "Must you force more of your charity upon me?" And at once she put the handkerchief to use, blowing her nose, as if to show that if we insisted on humiliating her with gifts she would defend herself by accepting them at their most common utility, preserving her pride by lessening their value, and thereby reducing her indebtedness. But as I saw her blowing her nose it occurred to me that her refusal to value the handkerchief may have been no pretense at all; for, very likely, the handkerchief was a cheap one, so that beneath all my grandmother's complex humilities there may have lain the simple disappointment at receiving a worthless thing.

Now all this displeased grandfather, for it reflected on him. The old lady's sense of disgrace — though he did not share it — was after all, a comment on his failures. So he grew angry, glared and bristled and scuffed about the room in his straw slippers. (In summer he changed his slippers to straw as other men change their hats. Grandmother wore a pair of high buckled shoes which one would have reason to put on only in a snowstorm.)

My grandfather disliked all display of emotion. Not that he would

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hold himself in on anyone's account — but then he was different. You could rely on him. If he was angry, you could be sure there was something to be angry about; and so if he was sad, morose, sulking or happy, it was all with good reason. But what business had grandmother to stand there embarrassed, making faces of gratitude and shame?

We witnessed one of his famous rages, spontaneous, effervescent and, at least as far as he was concerned, utterly delightful. "Aaaah!" he shouted, and "Gaah! Ha? What? Never mind! Let that be enough!"

The old lady ran into the kitchen giggling, I should say in fear, were it not that her emotions were too much of a piece with his. For in the same sense that he concocted a rage, so she contracted a fright. Neither, actually, could feel such strong emotions. There was an element of sham in both of them, and they quarrelled because they were alone in the world.

"Now, well now," said the old man, whose anger died as quickly as it sprang, "I don't expect you to stay in the house with that crazy woman. You can trust her a minute. There's no telling what she'll do. She might sneak up on you with a knife while I'm not looking, and then where'd you be? So, let's give her a chance to cool off for a while. What do you say we go out?"

As we were about to leave, the old woman sneaked up on me, brandishing nothing worse than a slice of bread heavily smeared with chicken fat. "Eat, I beg you. It's a long time to supper yet."

Out of politeness, I offered a bite to my grandfather when we were already in the street. I did not expect him to accept; which he nevertheless did. I felt disgusted as I saw him tear out a deep doughy chunk, avoiding the crust, chewing with his mouth open and rolling the bread over his gums. He smeared his fingers and his lips and wiped his hands on his jacket before drawing out a crusty handkerchief, with which he dubbed his beard. Not that I was fastidious, but it offended me. I hated to see him placed by his weaknesses into a position of such obvious inferiority to myself — it embarrassed me. And now that we were out in the street, he should at least have preserved some trace of dignity. I was his grandson; he owned it to me.

But I felt no real shame in his presence. He lived in the heart of the Jewish neighborhood, where it was no uncommon sight to see old men, bearded and slippered and wearing derbies like grandfather. Once when he had come to our house — we lived farther north and west, among Gentiles — I had been ashamed to meet him at the elevated station and walk down the street with him. I had kept a few paces ahead, not letting him take my arm. He now held my arm,

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dragging after me and complaining of grandmother who, he was telling me, was a silly woman with the brains of a twelve-year-old.

I was tired of it, tired of this poor, overdone figure of an old man, his endless complaints and ironies, his arrogance, wit, familiarity, his pinchings and pettings, angers and cranks, his constant, undlleviated *schlepperei*. His age was decay, a matter of loose teeth and gaping gums, blackheads, tobacco smell, seediness. And for all this he was vain, forever soliciting compliments and demanding gifts, picturing himself as the very devil of a man. Ah, how he thought well of himself!

And what was worse, how far from Socrates he was in knowing himself. He believed to the letter his smallest pretenses, tormenting grandmother, I was sure, even when there was no one about to appreciate his wit, and thinking all the better of himself for the generous encouragement of his own applause. For he was a miserable man who happened to be profoundly satisfied with his lot — and therefore what else could he do?

I regretted my visit, not yet an hour old. Was this, then, that Jewish spirit, from which I had shut myself off?

My grandfather did not care for parks. He crossed the boulevard which would have led us to Douglas Park and turned, instead, onto Kedzie Avenue. This was his favorite walk, down the dense street, past chicken-coops, their wire and wooden sides stuck with feathers and droppings, past dry-goods stores, rummage stands, herring barrels crusted over with scales. Here his contentment spread like a golden dust into all corners and doorways, over each dilapidated merchant and stall; this was his permanent fair, the bazaar of his senses. He elbowed his way along, calling out in greeting now and then, occasionally stopping to introduce me to a storekeeper. He presented me as if I were a bargain, some rare stroke of business, a young boy in good condition. And again he would push off, commenting under his breath, entrusting me with the secrets of the street — "Lazar, a miser, a black heart; Fishman, a millionaire, I should have a penny for every dollar he makes in his stinking grocery; Waldman won't see another month of business, he's going bankrupt, mark my word."

We stopped before a store window which bore, in large gold lettering, the sign, *P. Machliss, Butter and Eggs*. "Do you remember this place?" asked my grandfather.

Here once his own store had stood. Some four years ago he had closed down, bankrupt. I remembered the window, covered with dust and fly-specks, where newspapers always lay scattered. My

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grandfather had filled about a dozen milk bottles up to their necks with flour and to the top with cornmeal. This was supposed to represent pure white milk floating a layer of thick cream. He had arranged the bottles in a pyramid in the center of the window and for a month or so people would stop and remark how clever this was. But dust seeped into the botties, discoloring the cornmeal and streaking the flour gray. He never removed the bottles. They were his novelty, his display — and as for changing the flour and cornmeal, that would have been a waste. They remained, growing dirtier, gathering fly-specks, marking his fortunes.

Beside the milk bottles there had been another pyramid of orange coffee cans and a layer of Yiddish newspapers spread in the window. The newspapers turned yellow. A long strip of fly catcher curled down from the ceiling. It had caught many flies.

My grandfather studied Machliss' window. It was neat, attractive, clean—no fly-catcher, no fly-specks, no dirt, no newspapers. Cans and containers were piled up, not only in pyramids, but in rows, curving lines, steps, tiers and balconies. Colored posters announced picnics and dances. There was an electric clock in the window, the long red second hand sweeping the dial.

"Ah, that man, is he a faker!" said grandfather. "Come on, let's go in for a minute."

P. Machliss was waiting on a customer. He wore a clean white apron, he was clean-shaven, there was no derby on his head. He joked with the woman, inquired after her husband, her daughter. "I haven't seen her for a while. Is she still going with the engineer? And what else, Mrs. Silver?"

Grandfather led me up to the counter, put his arm around my shoulder and winked at Machliss, who paid no attention to us. He laid out the purchases, added them up with an Evershap pencil, loaded them into a bag.

"Ah, Pincus," said my grandfather as the woman was leaving, "are you a *goneff!* Highway robbery!"

"What's the matter?" said Pincus, drily, his good humor reservtd for his customers.

"What did you charge her for the lox?" demanded my grandfather.

"Why, do you want lox?"

"Pincus, I should buy by you yet! I just want to know."

"I don't charge a penny more than what you'll find all over," said Pincus, righteously.

"Nu, Pincus, why don't you ask me how is *my* family? You see this boy? He's my grandson."

"Fine boy," said Pincus, skeptically. He smiled briefly, showing a gold-capped tooth, and looked out

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the window in the hope of a customer.

Grandfather took a dried apricot from the box on the counter and began to suck it. "Look here, Pincus, I don't remember any more, is that a new ice-box, or did you paint the old one?"

"It's a new," said Pincus. "All the fixtures are new."

"Are you a liar. You painted it. What, you should invest in new fixtures? Listen, if you don't mind, I'd like to see how you fixed up the back of the store."

"I can't show you."

"Why not?"

"I can't and that's all." Pincus glared. It was his store now.

"Pincus, you do your own candling?"

"What then?"

"I thought — well, you know, I thought maybe you're too busy. I see all the time you've got customers . . ." A wheedling tone had crept into his voice; I could not understand why. "And as for me," my grandfather whined and smirked. "As for me, *auf die lange yor*, I'm not so busy these days. So I thought maybe if I could come in by you a few days a week . . . as a favor, you understand . . . I would candle for you — whatever you think it's worth . . ." He helped himself to another apricot and sucked it hungrily.

"This is a business," said Pincus, sternly.

"I know, I know, I understand," said grandfather, replacing the wet apricot on the counter. "Mr. Machliss, tell me, maybe you sell figs?"

"No figs."

"So I'll tell you what. I'll give you a fig. Na!" he cried, thrusting out his fist, the thumb folded between the first and second finger; and laughing and coughing pulled me after him out of the store.

"Such a pig!" declared grandfather, catching his breath after we had hurried down the street. "Did you see how he looked at me? Feh! Just what he wanted, I should come and beg by him! Did you ever? Ptu!" he spat, "I gave him good. He'll never get over it!"

He clung to me, laughing and wheezing, flattering himself, demanding admiration, gratitude. Over and over again he recounted the incident in the store; as if I had not been present; and now he was putting it so that one might think it had all been done for my benefit — he had been defending me, my name and honor, paying Machliss back on my account. His humiliation had become a life-work, an achievement. But it had cost him an effort. A branch of veins stood out on his forehead under the rim of the derby, and in the folds of his throat, over the soiled collar, his blood pulsed, moving the skin.

We were turning back toward the house. I thought I would leave at once, or at the latest, right after supper. I had had enough.

But grandfather said, "It may

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be a little late, and we should go home soon. Your grandmother must be all cooled off by now. But if you think we could spare another ten minutes, being we are going by, I'd like to drop in and see Reb Feldman . . . Do you remember him? I used to go with you when you were a little boy."

While speaking of Feldman he had acquired a new dignity, mentioning his name with respect. Feldman, as I remembered, was a *melamed*; he gave Hebrew lessons. His pale, paunchy face, under a black beard, came to mind. He wore rings on his fingers. I remembered that my grandfather had always stood in awe of him, considering it a great honor when Feldman paid him a visit.

We were received in solemnity at Feldman's house by a man of my grandfather's age. "Maslov, Reb Feldman is all right?" asked grandfather.

"Thank God, he is better. You may come in." Maslov led us into the living room where several elderly Jews were sitting at a table. In a corner of the room, propped up on a divan, sat Feldman, wearing a skull-cap and a long white robe, like a butcher's apron, over his clothes. He acknowledged my grandfather briefly, and took my hand in his ringed hand, which was moist and soft.

My grandson, My Harry's son, *auf lange yor*," explained grandfather.

"I remember him. *Bar Mitzvah?*"

"Last year, thanks to God."

Feldman released my hand, motioning to us to sit down. Maslov who served him as an attendant, brought up chairs to the table, and a moment later came back with two glasses of tea. My grandfather drank carefully, taking small, quiet sips.

The table was placed so that Feldman, though lying on the divan, was still at the head. The other men, who were holding a discussion, directed their remarks to him and he followed the argument, nodding, interrupting with a word or a phrase and passing judgment. He spoke quietly, rather hoarsely and with some difficulty, pausing with each word as if he were in pain. The men, who would raise their voices and mercilessly break in on one another, immediately fell silent when he spoke.

I remembered several of them from the synagogue to which, years earlier, I had occasionally gone with my grandfather. One—I was sure he was called Berrl—had a large round reddish growth beside his ear over which his

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beard did not grow. Another, a portly man with stained fingers, I remembered as Yeshua the cigar-maker. They all wore earlocks and black gabardines. It occurred to me now that they must be Chassidim, a religious sect of which I had heard my grandfather speak, men, so I had gathered, of extraordinary piety and enthusiasm.

I waited for some sign, some indication of their mysticism. But the discussion was progressing in ordinary fashion with questions, objections and repetitions, and words of judgment from Feldman. I tried to follow the argument, but there were too many Hebrew words for my understanding, and frequent references to what I took to be Talmudic matters. My grandfather also seemed to be perplexed, though he participated in the discussion to the extent of nodding his head, vigorously (I could not tell whether in agreement or dissent) and repeating a few loose words that fell his way, such as, "Well, well, what a question!"

In a corner of the room sat two men, playing chess. I had not noticed them when I came in. Their light was poor, and as they bent over the board they themselves seemed like nothing so much as chessmen, carved out of bone to which the skin and hair still clung. They did not speak to each other, but occasionally one would strike up a melody in which the other joined, humming and intoning the syllables, "Aie, dai, dai, dai, dai, yam-bim-bom." They would nod together in time with the melody and turn their hands in and out at the wrist, both elbows planted before them on the table. During pauses in the conversation one could hear their humming, and it seemed to me that the same melody would also be issuing from the remote and ponderous Feldman, as well as from the men at our table, and a slight weaving rhythm would catch their heads.

My grandfather and I had finished our tea and were about to leave when Reb Feldman drew himself up and began to speak to the company. As I say, I was unable to understand him, but it seemed to me that he, the master

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and judge, was summing up before his disciples, giving them his wisdom and his truth. He now spoke more clearly and rapidly, emphasizing his words with sharp gestures of his hands, and while he spoke his expression relaxed and a shrewd sweetness came over him and he no longer seemed to be in pain. The others sat forward in their chairs, listening intently, following each word as though it held a treasure, and nodding with understanding and enlightenment. My grandfather, too, was nodding, and, like the others, he would mutter under his breath, "True, how true, amen."

Feldman had finished speaking, but the men still sat motionless at the table, watching him reverently, as if he had clarified a mystery before their eyes. The melody was heard again, coming softly from the corner, and it grew louder, sweeping across the room. Suddenly one of the chessplayers sprang up, clapped his hands and, followed by the other, began to dance. The men at the table also sprang up and joined the dance, holding their arms above their heads, clapping hands, turning and weaving on bent knees. Feldman lay back, his eyes half-shut, a smile on his face, and he snapped out the rhythm with his ringed fingers.

Later, when we came to take leave of him, I could see my grandfather transformed into a new person. A look of completeness lay on his face, an expression of gratitude, as if for the ecstatic understanding to which Feldman had led him. Though unable to understand, I had shared the experience of that ecstasy, and I, too, felt grateful for it.

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Montreal Meetings

● HEBREW LADIES Sick Benefit Association board met at the home of Mrs. M. Melnick, 5558 Esplanade Avenue, with Mrs. A. Gilman, vice-president, presiding. Mrs. D. Boyer is president. Members present were: Mesdames A. Plotkin, R. Dolman, B. Ruthen, M. Lucky, M. Plotkin, I. Turovitz, E. Dworkin, S. Hoffer, R. Steirman, I. Antecol, F. Nudleman, R. Skolnik, B. Sibales, J. Superstein, Z. Holtzman, I. Gold, L. Cohen, E. Levine, S. Pessin, S. Garber, D. Slutsky, S. Fessin, J. Hoffer. Guests were: Mesdames R. Cohen, P. Pinchuk, E. Meyerovitch, S. Garber, L. Gotlieb, H. Antecol, M. Gotlieb.

● TEMPLE EMANU-EL, Dr. Harry J. Stern, Rabbi: Passover services, Monday, April 15, at 6.45. Congregational Seder at 7.15. Tuesday, at 10.30 a.m., sermon, "The Inspiration Of The Passover". Sabbath services, Friday, April 19, at 8.15. Sermon, "A Passover Easter Message". Temple Tombola is on Wednesday, April 24, at 8 p.m. Committee: Henry Benson, David Jassby, Samuel Paperman, Maxwell Sendel, Garner Bornstein, Mesdames D. Miller, H. Wolfe. Senior Young People's Matzoh Ball takes place on Saturday, April 27, at 8.30 p.m. Friends of members invited. On Sunday evening, April 28, Brotherhood closing dinner and election takes place at 6.45. Speaker: Professor J. King Gordon, of New York, managing editor of "The Nation", liberal magazine. Mr. Gordon was at one time professor of Christian Ethics at the United Theological College, in Montreal. Entertainment. Reservations, Temple Office, FI. 2405. Under the leadership of Nathan Bing, assisted by Jack Carrick, Harry Wolfe, Jack Freedman, Dr. I. Copnick, Eugene Sterns, Michael Hoffman, Sam. Paperman, forty new members have affiliated: A. Litwin, Dr. A. Lax, J. Wolfe, G. Hayden, H. Lande, J. Gottlieb, A. Jacoby, M. Rosen, R. Rosen, L. Freedman, M. Singer, J. Rapoport, A. Berlin, M. Sherback, E. Saxenberg, J. Shower, M. Fain, G. Schatia, J. J. Adelstein, B. R. Birchwood, L. Blanc, L. Feigin, J. A. Shacter, M. Simon, Jr., M. E. Gordon, S. Blumenthal, C. Pollack, A. Grossman, J. Tavroges, B. S. Mortimer, Dr. H. M. Freedman, S. D. Cohen, A. H. J. Saitlin, Dr. L. Poch, S. Surkis. On April 14, at 11.30 a.m., the Temple Dramatic Group will present a play, "A Modern Exodus", The Third Commandment taken from Franz Werfel's book "The Ten Commandments", directed by Miss Frances Katz. Cast: Cecile Reinharz, David Mortimer, John Jonas, Burton Segal, Corinne Copnick, Stephanie Stern, Barbara Mendels, Miriam Cooper, Cyril Carrick, Suzy Beck. On Sunday, April 28, Dr. Stern will preach at the Church of the Messiah (Unitarian). Additional Honor Roll names in School: John Jonas, Joseph Jonas, Ada Sterns, Norman Alexander; David Mortimer, Estelle Horn, Sheila Horn, Stephen Asch, Cyril Carrick.

● JEWISH IMMIGRANT Aid Society of Canada elected: president, J. Segall; J. Shapiro, K.C.; A. Charness; treasurer, J. A. Rosenfeld; H. M. Caiserman; secretary, H. Kirsch; executive director, M. A. Solkin; Samuel Bronfman, Dr. A. Brodey, H. Barsky, Lt. Col. David A. Croll, K.C., M.P.; B. Forer, S. Guttman, Benjamin Robinson, K.C. Board of Directors: Monroe Abbey, B. Abner, K. Ber, S. Belkin, S. Berkowitz, Wolfe Bialik, N. Brecher, M. A. Brown, A. Cohen, Sender Deutsch, M. Dickstein, Albert Eaton, Philip Fainer, M. Garber, K.C.; H. Gertler, D. Goodman, S. Greenfield, George Hollinger, B. Krakower, M. Lauter, R. M. Leiboff, H. R. Levitt, I. Namerow, Laz. Phillips, K.C.; L. Roskies, J. Schneiderman, J. Shafran, Eli Shapiro, M. Shuster, Sam. Silver, A. Steinman, W. Tarlow, S. Temkin, B. Tepner, S. Wienert, L. Zuker, D. Appelbaum, M. Breitman, B. Feiner, A. Feldman. Lieut.-Col. David Croll, K.C., M.P., one of the principal speakers at the twenty-sixth annual meeting, at the Windsor Hotel, pointed out that the cry for more immigrants now comes from all parts of the country, from industrialists as well as farmers and will have to be heeded although there may be opposition from certain quarters. The retiring national president, Samuel Guttman, pointed out the greater tasks assumed by the organization since the cessation of hostilities. JIAS had more work to re-establish contact between the scattered survivors of the Nazi extermination camps and their relatives in Canada, more work to find better

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ways to send food, clothing and money to the survivors, and to bring them here. John L. Bernstein, of New York, stressed that Jewish migration is not a local matter but that it is the duty of Canadian Jewry to help the remnants of Israel to find refuge in all other countries where they will be

Jack Segall, 4928 Ponsard Avenue, Montreal, was elected national president of the Jewish Immigrant Aid Society.

welcomed. M. A. Solkin, executive director, reported that JIAS had undertaken a country-wide survey of conditions in Jewish schools and submitted a memorandum to Ottawa requesting the admission of a number of teachers. The response of the government was, on the whole, favourable and applications from schools in Montreal, Toronto, Winnipeg and Glace Bay are being considered. A good reception was given to representations on behalf of children who are sole survivors of families murdered by the Nazis. Julius A. Rosenfeld, national treasurer, reported a substantial surplus.

● SHAAR HASHOMAYIM Synagogue, Dr. H. Abramowitz, Rabbi: Ronald Gallay, son of Mr. and Mrs. Sam. Gallay, will be called to the Reading of the Torah in celebration of his bar-mitzvah on April 13. The fifth annual model Seder, sponsored by the Parent-Teachers' Association, was presented by the Religious School, with poems and recitations, and traditional Passover melodies. Master of ceremonies was Brahm Hyams; theme song, Allan Rudner; Kiddush, Ernest Hirschheimer; Four Questions, Tova Leibowitz; grace, by Ronald Cane. Other participants: Mauren Lefcort, Sonia Weintraub, Mark Bercovitz, Edythe Cohen, Norman Cohen, Celia Cooper, Judith Greenblatt, Barbara Hirschheimer, Barbara Jacobs, Atid Kaplan, Eva Roos, Barry and Mark Weisenfeld, Allan and Arthur Bernfeld, Florence Israel, Bernard Rothman, Martin Kirsch, Brona Kraminer, Leila Goodman. Table arrangements by Mrs. Lewis L. Gelfand and: Mesdames D. M. Notkin, Walter Friedman, I. I. Smith, Joseph Shapiro. Rabbi Ephraim F. Mandelcorn explained the Passover symbols. Nat. W. Jacobs, K.C., president, greeted the guests and thanked the educational director, S. J. Leibowitz, and Mrs. M.N. Fineberg, who gave the musical accompaniment. Burril Fine, Ernest Hirschheimer, Arthur Freedman, Edgar Leibovitch, Brahm Hyams read, Herbert Siblin, Doug-

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It soon became necessary for him to branch out into repair work and to engage a couple of men to wind arc and other armatures and this resulted in so much noise coming from this room in an otherwise quiet and respectable office building that other tenants complained and he was forced to move, this time to a small floor above the station of the Temple Electric Company, on Chenneville Street. In those days, deliveries were not made as promptly as in later years, and the present president, after walking out to the Eugene F. Phillips Electrical Works on Shearer Street, or to the Wire and Cable Company, on Williams Street, with an order for wire, had to carry it back to the shop, often on a piece of broom stick with a helper to support the other end of the stick.

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Incidentally, Mr. Fred Thomson was the first electrical engineer, other than those connected with the new enterprise, to be invited to visit that station. Mr. Clarence Thomson, the present president, who spent five years following his graduation from McGill University in 1897 as an examiner in the patent office in Ottawa, joined the executive staff of the company in the autumn of 1902. Mr. Philip A. Wait, now vice-president, a graduate of McGill University, with a B. Com. degree, in 1925, served with the R.C.A.F. for five years. In 1913 the company was incorporated by Dominion charter under the name of Fred Thomson Co. Limited, with Mr. Fred Thomson, president, and Mr. Clarence Thomson, vice-president and secretary-treasurer. The ever-increasing volume of business and the need for more floor space and more up-to-date equipment resulted in the firm moving in April, 1918, into their own three-storey building on St. Genevieve Street, to which, in 1941, an extension was added. Here they now have facilities for handling electrical apparatus, motors, generators, transformers, etc., of any size and weight.

Mr. Fred Thomson, a real pioneer in the electrical industry, always interested in its development, and keenly alive to its possibilities; a teacher who always delighted to hear of the success of one-time employees who had been trained in the firm; and a boss who took a personal interest in his employees, died in 1936. In 1937, the name of the firm was changed by supplementary letters patent, to the more distinctive "Thomson Electrical Works Limited." Due to pressure of war contracts, the company had to discontinue its well-known slogan, "Don't Shut Down", while repairs are being made to motors, etc., and they are now in a position to make the slogan effective again.

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las Cohen, Bernard Cooper, Allan Bernfeld, Mitchell Miller, Brahm Feldman took part in Junior Congregation services. Passover services on the first and last days, at 9.45 a.m. At the amateur program arranged by the Youth Group the following participated: Elaine Albert, Rip Atko, Ronald Blackman, Bernard Rothman, Raymond Caplan, Sidney Chechik, Barrie Lax, Herbert Rosenstone, Arthur Shulman. An examination for the interpreter's badge in Hebrew will be held at Scout Headquarters on Thursday, April 18, at 7:30 p.m., by S.J. Leibowitz. Girl Guide Company was awarded the Silver Cup in the District Competitions. This trophy was received by the Captain, Miss Jeanne Rosenthal.

● BUCOVINER FARBAND Ladies Auxiliary meeting is on Thursday, April 18, at 8:30 p.m., at the nome of Mrs. D. Kahlenberg, 5021 Park Avenue. Mrs. M. Grumet is president. Refreshments. Friends invited.

● HASHOMER HATZAIR Organization eleventh North American convention takes place on April 18-23, opening on Thursday at the Monument National Theatre. Guest speakers will be Chayke Grossman, girl-leader of the Polish Jewish Partisans, Yona Golan, Palestinian delegate; Samuel J. Zacks, president of the Zionist Organization of Canada. Dramatic presentation. "And Still They Come". Chayke Grossman was a member of the Polish-Jewish delegation to the recent London Zionist Conference, and the appearance of the blonde young girl who fought against the Nazis, made a strong impression on the delegates. Rabbi Stephen S. Wise urged her to come to the United States to bring her story to the Jewish community.

● Y. W. H. A.: Fifth annual art exhibit opened at a reception. Mrs. Philip Levy, honorary president was chairman; Rabbi Avraham Soltes, director, McGill University Hillel Foundation, was guest speaker. The exhibit will be on view until April 28. Admission free, daily from 2 to 5 p.m., 7 to 10 p.m., except for Friday evenings, Saturday and Sunday evenings. Artists are: Sylvia Ary, Jack Beder, Samuel Borenstein, Ghitta Caiserman, Saul Field, Ludwig Flancer, A. Goldberg, Esther Goldenberg, Herman Heimlich, Norman Leibovitch, Hattie Lightstone, Bezalel Malchi, I. Malamud, Harry Mayerovitch, Bernard Mayman, I. Miller, Ruth Miller, M. Reinblatt, Meyer Ryshpan, E. Shainblum, J. Sher, Trudy Cipes.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that MYRTLE ETHEL ANDERSON, of the City of Montreal, in the County of Hochelaga, in the Province of Quebec, Cashier, will apply to the Parliament of Canada at the present or next session thereof for Bill of Divorce from her husband WILLIAM EDWARD HAMILL of the City of Montreal, District of Montreal, residing therein at 1847 St. Antoine Street, a member of His Majesty's Armed Services, on the ground of adultery.

Dated at the City of Montreal, Province of Quebec, this 6th day of March, 1946.

MILTON L. KLEIN,
Attorney for Applicant
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Social Notes—Montreal

Mrs. A. E. Brunswick and sons, Edward and Richard, of Philadelphia, Pa., will be with the former's parents, Mr. and Mrs. Abe Bronfman, Westmount Avenue, for Passover.

T. Glickman, Sherbrooke Street West, is back from Florida, where he spent the winter.

Mr. and Mrs. Samuel Cowan and daughter, Esther, Grosvenor Avenue, returned from Toronto, Ont., where they visited Mrs. Cowan's sister, Mrs. L. Koffler.

Mr. and Mrs. Ben. Marks, Sunnyside Avenue, returned from Mexico.

Mrs. Stanley Berns, of Boston, Mass., is visiting her parents, Mr. and Mrs. Abe Bronfman, Westmount Avenue, for the holidays.

Mr. and Mrs. J. A. Perlman, Claremont Avenue, returned from a four-week visit to Toronto, New York, and Atlantic City.

Mr. and Mrs. H. Kay, of Winnipeg, Man., stopped at the Mount Royal Hotel, en route home from Florida.

Mrs. Zelda Sloan, Sherbrooke Street West, spent the winter in Florida.

Mr. and Mrs. Sydney Isaacs, Aberdeen Avenue, are back from the British West Indies.

Mr. and Mrs. George Davis, Sherbrooke Street West, went to Atlantic City.

Miss Meryl Kluger, Claremont Avenue, has returned from a three-month visit to Miami, Florida; and Philadelphia, Pa.

Peter Bronfman, who is a student at Bishop's College School, Lennoxville, is visiting his parents, Mr. and Mrs. Allan Bronfman, Belvedere Road, for the holidays.

Mrs. Albert Eaton, Ridgewood Road, is spending a month's holiday at Lac Raymond Inn, Val Morin.

Mr. and Mrs. H. Robinson, Westmount Avenue, have returned from a three-months trip to Florida.

Dr. and Mrs. Ephraim Goldwater, Ellerdale Road, returned from a week's visit to New York.

Francis L. Hurwitz, of Boston, Mass., and New York, Special Assistant to the National Director of the Anti-Defamation League of Bnai Brith, will join his wife and

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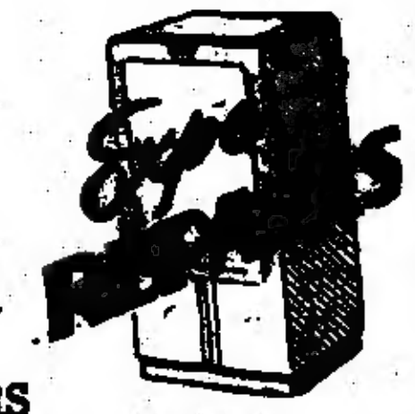

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son, **Thomas Jefferson**, for the Passover holidays at the home of her parents, **Mr. and Mrs. Joseph** Adler, **Queen Mary Road. Mrs. Hur**witz, **who was active in organ**izing the **Hadassah Chapter** at their home, **Marblehead, Mass.**, will spend the month here with her son.

Mrs. Harry L. Sloan, Grovehill Place, has returned from Florida.

Mrs. Leo Singer, of Lethbridge, Alberta, is visiting her parents, Mr. and Mrs. A. J. Shalinsky, Marcil Avenue.

Mr. and Mrs. I. Abrams, Ridgevale Avenue, will spend Passover at Ivry.

Mr. and Mrs. William Baig, Jean Brillant Street, will spend Passover at Ivry.

Mrs. Ben. Friedman, Queen Mary Road, spent a holiday at Atlantic City.

Mr. and Mrs. B. Dalfen and daughter, Phyllis, of Sydney, N.S., have taken up residence in their new home at 4917 Van Horne Avenue, Montreal.

Mrs. B. Rosenbaum, Decarie Boulevard, motored to New York.

Mr. and Mrs. J. Vineberg, Queen Mary Road, have returned from Mexico and California.

Dr. and Mrs. S. J. Usher, King Edward Avenue, Montreal West, have returned from New York.

Mr. and Mrs. Leon Rosenbaum, Dornal Avenue, motored to New York.

Mrs. M. Issenman, Queen Mary Road, has returned from Toronto, Ont.; Winnipeg, Man.; and Vancouver, B.C., where she visited relatives.

Mrs. Laura Berman, Queen Mary Road, returned after spending a month in New York and Mount Vernon, N.Y., with her son and daughter-in-law, Mr. and Mrs. Alfred Berman.

Mrs. Irving H. Scott, Lacombe Avenue, entertained at tea in honour of Miss Mildred Kopel, a bride-elect of May 19.

Mr. and Mrs. Mortimer Freedlander, son and daughter-in-law of Mr. and Mrs. Lewis Freedlander, Park Avenue, spent a short time with her parents, Mr. and Mrs. Jack Abel, in Detroit, Mich., returning for Passover.

Miss Marilyn Beitel, of Brooklyn, N.Y., fiancée of Alec Feldman, will spend Passover with the latter's parents, Mr. and Mrs. W. Feldman, 4298 Clark Street.

Mrs. Fanny Ornstein, St. Catherine Road, spent four weeks in New York and Atlantic City.

Mrs. R. Comm and daughter, Miss Sally Comm, 6389 Fabre Street, spent a few days at the Royal York Hotel, in Toronto, Ont.; and were guests at the wedding of Miss Betty Florence, of Peterboro, Ont., to **Ben. Abramsky**, of Kingston, Ont.

Mrs. Mark Sherman and daughter, Frances Brenda, Van Horne Avenue West, are spending the Passover holidays in Washington, D.C., visiting the former's brother and sister-in-law, Mr. and Mrs. George Kleiner.

Mrs. I. Miller, Soissons Avenue, returned from Toronto, Ont.

Mrs. C. Mileret, de l'Epee Avenue, accompanied by daughter, Pauline, and son, Jack M., have returned from Warwick, Bermuda,

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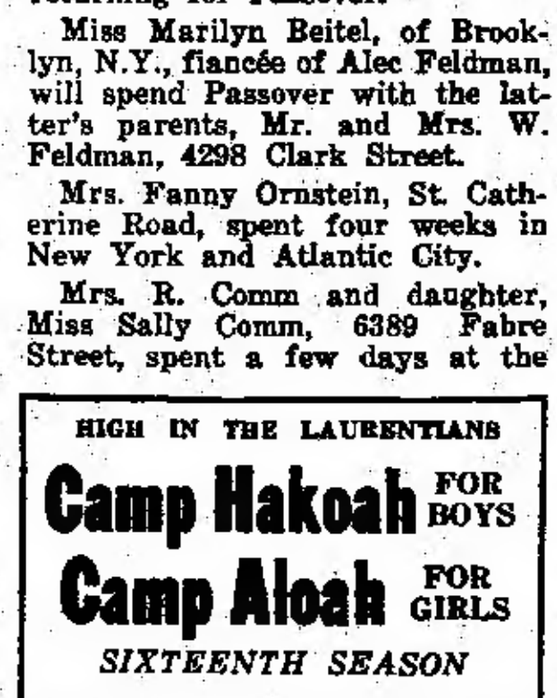

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where they spent the month of March. Miss Ann Chester was also a member of this party. Mr. Milcret, en route to Canada from South America, was entertained by the Jewish community of Curacao in the Netherlands West Indies during his visit there. The Jews there are of Spanish-Portuguese origin, having migrated many years ago from Holland. Their synagogue, which was constructed in the sixteenth century, retains its age-old Dutch custom of thickly coating the floor with sand.

Mrs. Charles Vaintrub, McNider Avenue, entertained at a tea in honor of Miss Mildred Kopel, a bride-elect of May 19.

Mrs. R. Goldberg, Bagg Avenue, and Mrs. F. Rabinovitch, St. Urbain Street, entertained at a tea presentation at the former's home, with about thirty-five guests, in honor of Miss Fay Goresky, bride-elect of June 20, fiancée of Moe Goldberg.

Mr. and Mrs. Martin Jurbin, 205 Laurier Avenue West, are giving a farewell party for their daughter, Miss Goldie Gloria Jurbin, R.N., who is leaving to take up permanent residence in Boston, Mass., and to continue with her nursing career.

Mr. and Mrs. Max Morris, Henri Julien Avenue, entertained at a dinner party in honor of the engagement of their only daughter, Rose, to Samuel Levine. Forty guests were present, among them, Mrs. M. Freedman and daughter, Lily, aunt and cousin of the bride, of Ottawa, Ont.

Mrs. Max Helfield, 6390 de Vimy Avenue, entertained at a party in honor of her daughter, Audrey, who was sixteen years old. Covers were laid for twenty-two guests.

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Spring flowers decorated the table, and a birthday cake with an inscription reading "Happy Birthday to Audrey".

Mrs. S. Serchuk, 790a Champagneur Avenue, entertained at a tea in honor of her daughter, Estelle, fiancee of Moe Silverman, and a bride-elect of June 16. Moe Silverman was recently discharged from the United States Army Air Corps, and was overseas for three years, serving in Australia and the Philippine Islands.

Mr. and Mrs. Samuel Lauer, Eleventh Avenue, Rosemount, entertained at dinner for Mr. and Mrs. Jack Miller, formerly Miss Dorothy Goldberg, who were married on February 14; and Miss Shirley Freeman and Maurice Diamond, who will be married on June 27. The hosts presented each couple with an electric iron.

Miss Ida Katz, Vercheres Avenue, entertained at a tea, with about forty guests, in honor of Miss Anne Reese, fiancée of the former's nephew, Al. Roth, and a bride-elect of April 30. The table centrepiece was made up of roses, daffodils, carnations, and three large tapers. Miss Reese was presented with a cheque, and silver flatware service for twelve.

Mrs. I. Granitz, Esplanade Avenue, and Miss Millie Walter, Union Avenue, gave a tea at the Queen's Hotel, in honor of their niece, Miss Anne Reese, bride-elect of April 30, fiancée of Al. Roth; and Miss Bessie Kaufman, bride-elect of June 1, fiancée of Louis Schwartz, their nephew. The tables were adorned with greenery and lighted candles, and the head table held a centrepiece of mixed flowers, and eight lighted candles. There were fifty guests present, and each hostess presented the brides-elect with chenues.

Mr. and Mrs. Maurice Amsel, 158 Fairmount Avenue West, entertained at a party in honor of their daughter, Elise, who was sixteen years old. The table was decorated with candles, and a birthday cake, with inscription reading, "Happy Sweet Sixteen, Elise". Elise wore a blue dress, trimmed with silver sequins, and a corsage of roses. Buffet supper was served to thirty guests, and Mrs. Nat Greenberg and Mrs. Louis Kay, sister and aunt of the honoree, assisted in serving. Elise was given a wrist watch by her parents.

Entertaining for Miss Frances Delovitch, a bride-elect of April 14, fiancée of Abe Feldstein, were: her sister-in-law, Mrs. S. Delovitch, Clark Street, at a tea presentation of a chenille bedspread and mat, at Eaton's: Mrs. H. Handman, Victoria Avenue, tea presentation of a cake plate, at Eaton's; and for Miss Delovitch and fiancée, Mr. and Mrs. P. Savage, Soissons Avenue; and Mr. and Mrs. A. Radowitz, Soissons Avenue, evening presentation of a three-piece perfume set and tray, at El Morocco.

Entertaining for Mr. and Mrs. Mortimer Freedlander, formerly Miss Shirley Mae Abel, of Detroit, Mich.; Mrs. Fanny Cohen, Masson Street, gave a family luncheon, assisted by her daughter and son, Miss Diana Cohen and Isadore Cohen; and Mrs. D. Cramer and Miss Rebecca Cramer. The couple were presented with gifts. They were also entertained by: Mr. and Mrs. L. Beloff, St. Catherine Road, at a cocktail party and luncheon; Mr. and Mrs. Harry Cramer, Wilson Avenue, luncheon presentation, with twenty guests; and Mr. and Mrs. Abe Finestone, Notre Dame Street West, luncheon presentation of sterling silver glass holders, at the Ritz Carlton Hotel.

Mr. and Mrs. L. Arshinoff, 869 Stuart Avenue, entertained over one hundred guests at Shapiro's Dining Room in honor of their daughter, Reva, who celebrated her sixteenth birthday. Mrs. Arshinoff received in a pale blue gown, with white accessories, and a corsage of red roses. Reva wore a white satin gown, fashioned with a sweetheart neckline, bell sleeves, a fitted bodice and full skirt, and a corsage of red roses. Esther, sister of the honoree, wore a pink crepe dress, with a corsage of pink roses and irises. Mr. and Mrs. H. Chalfen, Mr. and Mrs. M. Weisman, Mrs. H. Cooper, Miss Rose Cooper, Sam. Cohen, all of Dorchester, Mass.; Miss Dina Rider, of New York; and Mrs. J. Rider, of Hemmingford, were present.

Entertaining for Mrs. Irving Zimmerman, formerly Miss Laura Muscant, daughter of Mr. and Mrs. Abe J. Muscant, 5438 Waverley Street were: Mrs. I. Mendyizys, St. Viateur Street West, aunt of the bride, at tea; Mrs. H. Muscant,

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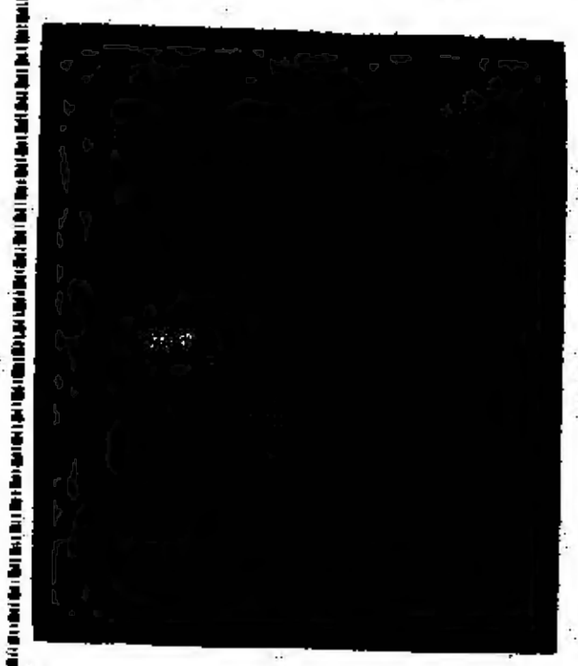

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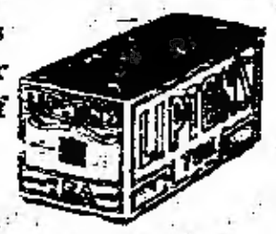

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Esplanade Avenue, dinner; Mrs. L. Cohen, aunt of the bride, Park Avenue, odd cup and saucer shower, at the Queen's Hotel; Mesdames R. Muscant, de Vimy Avenue, sister-in-law of the bride; H. Musicant, cousin, Esplanade Avenue; and L. Freiheit, Victoria Avenue, an aunt, crystal and china shower at the Queen's Hotel; Mrs. J. Baer, cousin of the bride, Van Horne Avenue, tea; Miss Gertrude Raboy, Hutchison Street, luncheon; Miss Ruth Goldfarb, cousin of the bride, Waverley Street, tea; Mrs. W. Kostiner, de Vimy Avenue, tea; Mrs. J. Schwartz, Davaar Avenue, luncheon, at the Mount Royal Hotel. Mr. and Mrs. J. Cohen, uncle and aunt of the bride, St. Famille Street, dinner; Mesdames M. Zeler, Victoria Avenue, and L. Goldfarb, Waverley Street, aunts of the bride, dinner at El Morocco. Mr. and Mrs. L. Shatz, Waverley Street, grandparents of the bride, entertained Mr. and Mrs. Zimmerman at dinner.

MARRIAGES

BEINER-MARGOLIAN

The marriage of Miss Shirley Margolian, daughter of Mr. and Mrs. Joseph Margolian, of Yarmouth, N.S., to George Beiner, son of Mr. and Mrs. M. Beiner, St. Urbain Street, took place at the Mount Royal Hotel, on March 17, at five o'clock, Rabbi C. Bender officiating. Given in marriage by her parents, the bride wore a floor-length gown of white lace over satin, fashioned with a V-shaped neckline, long pointed sleeves, and a full skirt. Her long veil was caught by a satin headdress, studded with pearl beads, and she carried a white Bible, covered with two white orchids and streamers of sweetpeas. Miss Norma Margolian, as maid of honor for her sister, wore a strapless gown of pastel-striped taffeta, with a full bustle skirt; pink flower headdress, and long pink gloves, and carried pink roses. Miss Helen Margolian, cousin of the bride, and Mrs. B. Sidler, sister of the bride, were bridesmaids, the former in a gown of eggshell-colored taffeta, and the latter in blue-grey crepe. They were headdresses of American Beauty roses and veils, and carried American Beauty roses. Norman B. Beiner, brother of the groom, was best man, and the ushers were Murray Randolph and Bernard Sidler. "The Wedding March" was played by Hugh Lynch, and "Because" was sung. Mrs. Margolian, mother of the bride, received in a blace lace gown, black net hat, trimmed with pink flowers, and a corsage of pink roses; with Mrs. Beiner, mother of the groom, in a black crepe gown, black hat with aquamarine-colored trimming, and a corsage of red roses. The bride and groom spent their honeymoon in New York, the bride travelling in a grey suit, with a three-quarter-length coat, trimmed with grey Persian lamb, and Mexican pink accessories. They are living at 4935 Queen Mary Road. Out-of-town guests were: Mr. and Mrs. Jack Margolian, and Miss Barbara Shane, of Saint John, N.B.; Mr. and Mrs. M. Margolian, of Fredericton, N.B.; Miss Helen Margolian, Miss Etta Nelson, Mr. and Mrs. S. Nichols, J. Stone, William Starr, J. D. Cohen, all of Yarmouth, N.S.; Mr. and Mrs. B. Sidler, of Truro, N.S.; Mr. and Mrs. D. Epstein, and Miss Bella Gaum, of Sydney, N.S.; Ben Levitt and Albert Levitt, of Toronto, Ont.; and Joseph Lang, of Fredericton, N.B.

TALLER-YACHNIN

The marriage of Ida, daughter of Mr. and Mrs. Solomon Yachnin, 5121 St. Urbain Street, to Herbert, son of Mr. and Mrs. Benjamin Taller, 373 Murray Street, Ottawa, Ont., took place at Chevra Kadisha Synagogue, on March 10, at two o'clock, Rabbi C. Denburg officiating, assisted by Cantor A. Matts and Cantor A. Kenner. Given in marriage by her parents, the bride wore a white satin gown, fashioned with a sweetheart neckline, long pointed sleeves, peplum, and a full skirt. Her floor-length veil was draped to a Juliet crown, and she carried a white prayer book covered with pink and white carnations. Mrs. Harry Bierbrier, sister of the bride, was matron of honor, in a sky-blue floor-length gown, with a V-shaped neckline; crown of fuchsia-colored roses, and matching veil, and carried a nosegay of multi-colored flowers. Daniel Yachnin, brother of the bride, was best man. The altar was decorated with ferns and white ribbons. There was organ and choir music. Mrs. Yachnin, mother of the bride, received in a black dress and hat, with corsage of red roses; with Mrs. Taller, mother of the groom, in a navy-blue suit and hat, and similar corsage. The bride and groom spent their honeymoon in the Laurentians, the bride travelling in a pastel plaid wool suit and a matching hat. They are living in Montreal. Out-of-town guests were: Mr. and Mrs. J. Butovsky and son, Sidney; Mrs. R. Rafal and daughter, Anita; Mrs. L. Snyder, Mr. and Mrs. A. Eiges, brother-in-law and sister of the groom; Mr. and Mrs. M. Ages, Mrs. M. Blumenfeld and son, Sydney, sister and nephew and the bride; William Halpern, Miss Rose Karon, Mr. and Mrs. L. Shabinsky, Mr. and Mrs. I. Kerzner, Miss Jean Torontow, Miss Sylvia Landau, Mr. and Mrs. R. Shabinsky, and Mr. and Mrs. M. Shabinsky, all of Ottawa, Ont.; and Jack Pleet, of Prescott, Ont.

GOLDWAX-MROZ

The marriage of Miss Minnie Mroz, daughter of Mr. and Mrs. Max Mroz, 381 Edward Charles Street, to Benjamin Goldwax, son

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of Mr. and Mrs. Morris Goldwax, 4847 Clark Street, took place at Chevra Kadisha Synagogue, on March 9, at eight o'clock, Rabbi C. N. Denburg officiating, assisted by Cantor A. Matts and Rev. A. Kenner. Given in marriage by her parents, the bride wore a long white satin gown, fashioned with a sweetheart neckline, long pointed sleeves, fitted bodice, and full skirt. Her tulle illusion veil was arranged with orange blossoms, and she carried Calla lilies. Mrs. J. Goldwax, sister-in-law of the groom, was matron of honor, in a crepe gown, with a blue bodice and checked skirt, and black hat, trimmed with blue veil, and carried a nosegay of pink roses. Esther Taitelbaum and Rachel Rosenthal were flower girls, the former in pink satin, with a long bodice and a full skirt, and pink hat, carrying a nosegay of red roses; and the latter in pale blue, with a long bodice and full skirt, pink hat, trimmed with blue veiling, carrying a nosegay of red roses. Boris Mroz, brother of the bride, was best man, and the ushers were: Ben. Cohen, Joseph Cohen, Max Cohen, Ralph Gatis, Nat Carol, and Sydney Beitel. Martin Goldwax, in full dress, was ring-bearer. The wedding music was sung by the Zimroh Choir, and "Because" was sung by Barney Cohen. Joey Kane and his orchestra played for dancing. Mrs. Mroz, mother of the bride, received in a rose-colored gown of crepe and net, black hat, trimmed with rose-colored net, and a corsage of red roses; with Mrs. Goldwax, mother of the groom, in a floor-length gown, with a blue satin top, and a black net skirt, and black hat, trimmed with spring flowers, and a corsage of red roses. The bride and groom spent their honeymoon in New York, the bride travelling in a tan suit, embroidered blouse, black hat, brown accessories, musk-rat coat, and a corsage of red roses. They are living at 381 Edward Charles Street. Out-of-town guests were: Mr. and Mrs. M. Gross and Mrs. S. Goldberg, of Toronto, Ont.; Mrs. D. Rosenwein, of New York; and Mr. and Mrs. A. Schwartz, of Toledo, Ohio.

AZEFF-FRANK

The marriage of Miss Ray Frank, daughter of Mr. and Mrs. Samuel Frank, 214 St. Joseph Boulevard West, to Henry Azeff, son of L. Azeff, 2634 Soissons Avenue, and the late Mrs. Azeff, took place at the Mount Royal Hotel, on March 10, at one o'clock, Rabbi C.N. Denburg officiating, assisted by Cantor A. Matts and Rabbi A. Kenner. Given in marriage by her parents, the bride wore an afternoon dress of ice-blue crepe, fashioned with a high round neckline, cap sleeves, and fitted bodice; matching lace gauntlets, and a string of pearls. Her matching shoulder-length veil fell from an open crown hat, and she carried an orchid on a mother-of-pearl gilt-edged Bible. Miss Sylvia Frank, as maid of honor for her sister, wore an afternoon dress of white crepe, fashioned with short drop-shoulder sleeves, fitted bodice, and a full skirt; pink straw fabric hat and long matching draped gauntlets, and carried a nosegay of carnations and roses. Leonard Lipson was best man. Flowers and ferns decorated the canopy, and the aisles were lined with eight candelabra and spring flowers. There was piano music, played by M. Rosemarin throughout the ceremony, and "Because" was sung by M. Jacobson. The bridal table was decorated with sprays of baby gladioli, and the other tables held centrepieces of daffodils. Mrs. Frank, mother of the bride, wore a navy-blue crepe dress, navy blue straw hat, touched with dusty pink; dusty pink gloves and pearl necklace, and a corsage of pink roses. The groom was given in marriage by his father, and sister, Miss Rose Azeff, who wore a black dress, flower hat, and a white gardenia wristlet. The bride and groom spent their honeymoon in New York and Ferndale, N.Y., for three weeks, the bride travelling in a black and white suit, dress, black and white hat, and a black Persian lamb coat. They are living at 5510 Stirling Avenue. Out-of-town guests were: Mrs. Ralph Pilnick and son, Irving, of Detroit, Mich.; Mr. and Mrs. Edward Schwartz, William Drovaig, and

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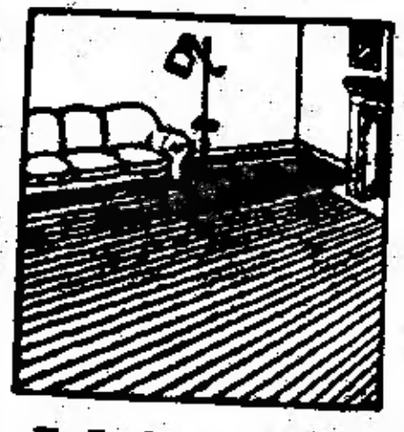
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ANGEL-MAZIN (MOZIN)

The marriage of Rhoda, daughter of Mr. and Mrs. Samuel Mazin (Mozin), 717 Querbes Avenue, to Frank Angel, formerly a corporal in the R.C.O.C., who returned after serving overseas for three years, and son of Mr. and Mrs. Maurice Singer, 48 Joyce Avenue, took place at Chevra Kadisha Synagogue, on Saturday, March 30, at half-past seven o'clock, Rabbi C. Denburg officiating. Given in marriage by her father, the bride wore an ivory satin gown, fashioned with a sweetheart neckline, long sleeves, long fitted bodice, and a full skirt falling into a long train. Her long tulle veil was held by a headdress of orange blossoms and feathers, and she carried a Bible with orchids and streamers. Mrs. Norman Mazin, sister-in-law of the bride, as maid of honor, wore an old-fashioned gown of black net over pink satin, headdress of pink and blue carnations and veil, and carried an old-fashioned bouquet of carnations. Sol. Lederman was best man. Candelabra and ferns decorated the Synagogue, and the tables held centrepieces of spring flowers. There was choir music, and "Because" was sung. Mrs. Mazin, mother of the bride, received in a grey crepe gown, studded with rhinestones, pink hat and gloves, and a corsage of white gardenias and sweetpeas; with Mrs. Singer mother of the groom, in a purple crepe gown, purple and fuchsia-colored hat, purple gloves, and a corsage of gardenias and sweetpeas. The bride and groom spent their honeymoon in New York, the bride travelling in a grey flannel suit, grey hat, black chesterfield coat, and black accessories. They are living at 717 Querbes Avenue. Out-of-town guests were: Mrs. Harry Sperber, Mr. and Mrs. Harry Schwartz, Miss Margaret Schwartz, Herbert Schwartz, Oscar Brownstein, R. B. Sperber and sons, Stephen and Joel, all of New York; and Misses Ruth and Bess Friedman, of Ottawa, Ont.

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GLICKMAN-DUBOSSS

The marriage of Miss Sally Duboss, daughter of Mr. and Mrs. A. Duboss, of Winnipeg, Man., to David Glickman, son of A. Glickman of Winnipeg, Man., took place in Toronto on March 21, at the home of Rabbi David Monson, 407 Rosemary Road, who officiated. The bride wore a black and white checked shepherd's plaid suit, with a white jabot, and carried a white bible, adorned with a white iris. The couple will reside in Winnpeg, Man.

ZIMMERMAN-MUSCANT

The marriage of Miss Laura Muscant, daughter of Mr. and Mrs. Abe. J. Muscant, 5438 Waverley Street, to Irving Zimmerman, son of Rabbi and Mrs. Charles M. Zimmerman, 50 Major Street, Toronto, Ont., took place on Saturday, March 16, at eight o'clock, at Beth David Synagogue. Rabbi Zimmerman, father of the groom, officiated, with Rabbi S. Herschorn and Cantor E. Schlepack assisting. The bride, who was given in marriage by her father, wore a gown of white slipper-satin, with a high neckline and a yoke of applique, studded with pearl beads on net, long pointed sleeves, and a wide bouffant skirt ending in a short train. Her headdress was a heart-shaped tiara of white pearl beads and lilies-of-the-valley over which fell a tulle veil ending in a train. She carried a bridal prayer book, trimmed with two orchids and streamers. Mrs. Ralph Muscant, sister-in-law of the bride, was maid of honour in a shell-pink gown of Chantilly lace and tulle, with matching headdress, and carried a nosegay of variegated spring flowers. Morris Zimmerman, brother of the groom, was best man. Ushers were: Ralph Muscant, Harry Broodney, Aaron Zimmerman, Ben. Zimmerman, Samuel Cass, Harry Backman, Wilfred Musicant, and Hyman Cohn. "Because" was sung by the groom, accompanied by Professor J. Rosemarin on the organ. Mrs. Muscant, mother of the bride, received in a gray crepe dinner gown, with matching headdress, and a corsage of irises, with Mrs. Zimmerman, mother of the groom, in a gown of blue Chantilly lace, with matching headdress, and a corsage of red roses. For going away the bride travelled in a grey suit, trimmed with black, designed by her father, matching grey hat and grey Persian lamb coat. The honeymoon was spent in New York. They will reside at 5438 Waverley Street. Out-of-town guests present were: Rabbi and Mrs. Charles M. Zimmerman, M. Zimmerman, Ben. Zimmerman, Mr. and Mrs. H. Stitsky, and Mr. and Mrs. Samuel Cass, of Toronto; Mrs. S. Siderson and daughter, Miss Lillian Siderson, of Kitchener, Ont.; and Mr. and Mrs. A. Zimmerman and Miss Sylvia Bedofsky, of Ottawa, Ont.

BECK-SADOVNICK (SADOV)

The marriage of Sarah, daughter of Mr. and Mrs. Ben. Sadovnick, 5242 Esplande Avenue, to Morris, son of Mr. and Mrs. Louis Beck, 5748 Hutchison Street, took place at Chevra Kadisha Synagogue, on February 16, at seven o'clock, Rabbi S. Herschorn and Rabbi C. Denburg officiating, assisted by Cantor A. Matts. Given in marriage by her parents, the bride wore a gown of white satin and embroidered net, fashioned with a sweetheart neckline, long pointed embroidered net sleeves, fitted bodice, and full skirt, partly net, ending in a train. Her floor-length veil of embroidered net with satin fell from a heart-shaped halo headdress, and she carried a cascade bouquet of Calla lilies and white ribbons. Miss Helen Sadovnick, sister of the bride, was maid of honor, in a gown of powder-blue

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net with royal-blue velvet bodice, and net halo headdress and powder-blue shoulder-length veil. She carried an arm bouquet of pink carnations and pink ribbon. The bridesmaids, Misses Bernice Adelman and Doris Brooks, in turquoise blue; Eva Arshinoff, in sky blue; Rebecca Slodovnick and Jeanne Greenblatt, in medium blue; and Jeanne Sherman, in pink, all had matching net gloves with a frilled edge, and net flower hats to match their gowns; and carried nosegays. Sandra Katz and Caron Cherry were flower girls in old-fashioned blue gowns, and bonnets, and each carried a nosegay with a large water lily in the centre, and pink ribbon. Jack Katz was best man, and the ushers were: Manny Sadovnick, Michael Novak, Marcy Greenblatt, Abe Sherman, Al. Haas, and Moe Cohen. Jerry Sherman, in full dress, was page boy. The synagogue was decorated with ferns, spring flowers, candelabra, and greens; and ribbons, marking the aisles. There was choir music, and "Because" was sung by Mrs. E. Harper. Supper was served to about three hundred guests, and a five-piece orchestra played for dancing. Mrs. Sadovnick, mother of the bride, received in a teal-blue crepe gown, fashioned with a side-drape, black hat trimmed with teal-blue, and a corsage of yellow roses; with Mrs. Beck, mother of the groom, in a powder-blue gown, royal-blue gloves, and hat trimmed with royal-blue lace, and a corsage of pink roses. The bride and groom spent their honeymoon in New York, the bride travelling in pearl grey pin stripe suit, and a Persian lamb coat. They are living at 463 Sherbrooke Street West. Out-of-town guests were: Miss Millie Osak, of Toronto, Ont.; Mrs. A. Rosenberg and Miss Esther Rosenberg, of Newark, N.J.; Mr. and Mrs. Samuel Greenspan, of Niagara Falls, Ont.; and W. Lustgarten, of Prevost.

(Additional Montreal Marriages on Page Sixty-Two)

APPROACHING MARRIAGES

Mr. and Mrs. H. Delovitch, 4565 Hutchison Street, announce the approaching marriage of their daughter, Frances, to Abe, son of Mr. and Mrs. W. Feldstein, 5250 St. Urbain Street, the wedding to take place on April 14, at six o'clock, at Beth David Synagogue.

Mr. and Mrs. Samuel B. Reinblatt, Van Horne Avenue, announce the approaching marriage of their daughter, Geraldine, to Josh., son of Mr. and Mrs. Jack Uditsky, Pratt Avenue; the marriage to take place on Sunday evening, May 19, in the Main Ballroom, Mount Royal Hotel.

The approaching marriage of Miss Anne Reese, daughter of Mrs. B. Schwartz, 4870 Esplanade Avenue, to Al. Roth, son of Mr. and Mrs. S. Roth, 5034 Jeanne Mance Street, is announced, the marriage to take place on April 30.

ENGAGEMENTS

Mr. and Mrs. Samuel Solomon, Brillon Avenue, announce the engagement of their daughter, Ruth, to David Goodman, son of the late Mr. and Mrs. Michael Goodman. Mr. Goodman formerly served with the R.C.N.V.R.

Mr. and Mrs. W. Fine, 1075 Van Horne Avenue, announce the engagement of their youngest daughter, Violet, to Julius, son of Mr. and Mrs. M. Toulch, Durocher Avenue.

The engagement of Rose, daughter of Rev. T. Shizgal, 370 Edward Charles Street, and the late Mrs. Shizgal, to Samuel, son of Mrs. B. Enkin, 5376 Esplanade Avenue, and the late M. Enkin, is announced, the wedding to take place on June 11, at Bnai Jacob Synagogue.

Mr. and Mrs. F. Wexler, Querbes Avenue, announce the engagement of their daughter, Becca, to Lance Corporal Mortimer Goldsmith, Veterans Guard of Canana, stationed at Nipigon, Ont., son of Mr. and Mrs. S. Goldsmith, Esplanade Avenue.

Mr. and Mrs. Joseph L. Schwartz, Dupuis Avenue, formerly of Sherbrooke, announce the engagement of their daughter, Rose, to Capt. Morris Brook, R.C.A.M.C., son of Mrs. Charles Brook, of Winnipeg, Man., and the late Charles Brook.

Mr. and Mrs. Max Morris, 4650 Henri Julien Avenue, announce the engagement of their only daughter, Rose, to Samuel Levine, Edward Charles Street, son of the late Mr. and Mrs. Simon Levine.

The engagement of Judith, daughter of Mrs. Rothbart, Queen Mary Road, and the late Henry Rothbart, to Leonard M. Silver, son of Mr. and Mrs. Samuel Silver, Cote St. Antoine Road, is announced. Mr. Silver returned after five years' service with the Canadian Army overseas.

BAR-MITZVAHS

Hyman Brownstein, son of Mrs. Fanny Brownstein, 853 McEachran Avenue, and the late Carl Brownstein, will be called to the Reading of the Law on Saturday, April 13, at Adath Israel Synagogue.

BIRTHS

Born, to Mr. and Mrs. Peter Leopold (nee Ethel Perlman), 4725 Fulton Avenue, at the Royal Victoria Hospital, on March 28, a daughter, Celia Maxine.

Born, to Mr. and Mrs. Herbert Caplan (nee Ada Vorner), Maplewood Avenue, at the Jewish General Hospital, on March 22, a son, Stephen Norman; grandson of Mr. and Mrs. L. Vorner, Waverley Street; and of Mr. and Mrs. F. Caplan, Park Avenue. The godparents are Mr. and Mrs. H. Spevack, Decarie Boulevard.

Born, to Mr. and Mrs. Jack Berger (Zbriger) (nee Frances Silverman, formerly of Kingston, Ont.), 4539 Clark Street, at the Jewish General Hospital, on March 29, a son, Solomon; grandson of Mr. and Mrs. M. Silverman, of Kingston, Ont.; and of M. Zbriger, St. Lawrence Boulevard; and great-grandson of Mrs. R. Smilovitch, 4539 Clark Street; and of Mrs. S. Silverman, of Kingston, Ont.

Born, to Mr. and Mrs. A. Boldovitch (nee Eva Gossack), 979 Cote

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St. Margaret Road, St. Laurent, at the Jewish General Hospital, on March 23, a daughter, Rhona; granddaughter of Mr. and Mrs. Israel Gossack, 079 Cote St. Margaret Road; and of John Boldovitch, of Huntingdon, and the late Mrs. J. Boldovitch; great-granddaughter of Mrs. W. Namerow, Jeanne Mance Street.

Born, to Mr. and Mrs. Sydney Abbuy (nee Rhoda Ramstein), of Renfrew, at the Victoria Hospital, on March 14, a son, Franklin Lorne.

Born, to Mr. and Mrs. Philip Cutler (nee Bertha Avertick), St. Urbain Street, at the Jewish General Hospital, on March 28, a son, John Edward, brother of Judith and Tamara; grandson of Mrs. Mary Cutler, St. Urbain Street, and the late I. Cutler; and of the late Mr. and Mrs. J. Avertick. Mr. and Mrs. B. Talisman, Ducharme Avenue, are the godparents.

Born, to Mr. and Mrs. Charles Winter (nee Sylvia Stober), 1920 St. Joseph Boulevard East, a daughter, Barbara Anne, at the Jewish General Hospital, on March 29.

Born, to Mr. and Mrs. P. Noble (nee Leah Sadler), Dunlop Avenue, a daughter, Stephanie Hinda, sister of Berenice and Joan, at the Jewish General Hospital, on Monday, March 11; granddaughter of Mr. and Mrs. J. Sadler, Waverley Street; and the late Mr. and Mrs. S. Noble, of Philadelphia, Pa. Godparents are Mr. and Mrs. W. Blank, Waverley Street.

Born, to Mr. and Mrs. Nathan Friedman (nee Lottie Sable, formerly of Glace Bay, N.S.), Edward Charles Avenue, a daughter, Susan, sister of Linda, at the Jewish General Hospital, on March 30; granddaughter of Mr. and Mrs. J. Friedman, Edward Charles Avenue; and of Mrs. S. Sable, of Glace Bay, N.S., and the late S. Sable.

Born, to Mr. and Mrs. Bernard I. Latt (nee Bernice R. Solomon), 5730 Darlington Avenue, a son, David Norman, brother of Richard, at the Woman's General Hospital, on Sunday, February 24; grandson of Mr. and Mrs. Louis Solomon, Esplanade Avenue; and of Mr. and Mrs. J. Latt, Lacombe Avenue; great-grandson of Samuel Solomon, Laval Avenue. Godparents are Mrs. L. Solomon, Esplanade Avenue; and Aaron Joseph Latt, Bloomfield Avenue.

Born, to Corporal and Mrs. Irving Eisenstat (nee Shirley Benjamin), 114 Victoria Road, Halifax, N.S., a son, Michael, at the Grace Maternity Hospital, in Halifax, on March 25; grandson of Mr. and Mrs. G. Benjamin, of Halifax, and of Mr. and Mrs. L. Eisenstat, Lajoie Avenue, Montreal. Corporal Eisenstat, R.C.A.F., is stationed in Halifax.

Born, to Mr. and Mrs. Harry Ship (nee Ida Lebovitz), Darlington Avenue, a son, Neil David, brother of Barbara Susan, at the Woman's General Hospital, on January 27. Grandparents are Mr. and Mrs. Nathan Lebovitz, 6023 Jeanne Mance Street; and Mr. and Mrs. Nathan Ship, 5368 Waverley Street. Godparents are Mr. and Mrs. Nathan Rapkin.

Born, to Mr. and Mrs. Leslie Liverman (nee Ruth Pollett), Victoria Avenue, at the Jewish General Hospital, on March 11, a son, Alan Michael; grandson of Mr. and Mrs. Max Liverman, Victoria Avenue; and of Mr. and Mrs. Harry L. Pollett, Northcliffe Avenue; great-grandson of Mrs. M. Liverman, Dornal Avenue; and of Mrs. E. Crystal, Girouard Avenue. The godparents are Mr. and Mrs. Leonard Liverman, Royal Avenue.

Born, to Mr. and Mrs. Irving J. Halperin (nee Claire Bidner), Esplanade Avenue, a daughter, Nancy Vivian, at the Jewish General Hospital, on Tuesday, March 26; granddaughter of Mr. and Mrs. M. Bidner, Marie Anne Street West; and of Mr. and Mrs. S. Halperin, Girouard Avenue; great-granddaughter of Mr. and Mrs. I. Bidner, of Brooklyn, N.Y.

D'J'EVER
by Collins
WHAT WITH BILLS AND TAXES I NEVER SEEM TO HAVE ANY MONEY
BILL
D'JEVER MOAN AND GROAN AS YOU LOOK OVER THE OLD BANK BOOK AND FIND YOU'RE ALMOST BROKE—
JUST LOOK AT ALL THESE, DEAR
WHAT'S ALL THIS STUFF?
BUT IN A COUPLE OF MINUTES THE WIFE PLANKS DOWN A PILE OF WAR SAVING CERTIFICATES YOU'VE BOUGHT DURING THE WAR—
ONE THOUSAND TWO HUNDRED... ONE THOUSAND TWO HUNDRED AND TWENTY...
AND WHEN YOU START TO COUNT 'EM YOU SUDDENLY REALIZE YOU'VE GOT A NICE LITTLE NEST EGG LAID AWAY
IMAGINE THAT! $2,000 AS GOOD AS IN THE BANK!
WE SHOULD KEEP ON BUYING THEM, DEAR
... MAN, OH, MAN, D'JEVER FEEL LIKE DANCING WITH JOY?

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CHILDREN'S Birthday Parties

Mrs. N. Rosenberger, Jeanne Mance Street, entertained at a birthday party for her daughter, Ethel, who was thirteen years old. Present were: her aunts, Mesdames M. Wener and M. Vengroff; her sisters, Claire and Mildred Rosenberger; and Eleanor Feldman, Phyllis Weinstein, Marjorie Goldberg, Ethel and Sheila Wener, and Mildred Clapfer. Mrs. M. Wener poured. There was a double-layered white iced birthday cake.

IN MEMORIAM

GOLICK: In loving memory of our dear son and brother, Jack, who passed away the first day of Chalemoid Pesach, 1935.

"In our hearts your memory lingers sweetly, tender, fond and true.

"There is not a day, my son, we do not think of you".

Lovingly remembered by mother, dad, sister, Lil, and brother-in-law, Harry.

Card Of Thanks

LAZARE: Mrs. J. N. Israel and brother, Isadore Lazare, wish to thank their many friends and business associates for their kind acts of sympathy, in the loss of their dear sister, Clare Lazare (Lazarovitch).

The family of the late Mrs. Louis Harris, Colonial Avenue, thank their relatives and friends for the kindnesses shown them during recent bereavement.

DEATHS

Ellis Sorisky, aged sixty-one, died at the Jewish General Hospital, on April 3. He is survived by his wife, Dora; two sons, Ben, and Jack; one daughter, Mrs. Sydney Bloom (Sarah); and two grandchildren, Stephen and Caroline Sorisky. Funeral took place from Paperman's, Rev. M. Master officiating. Burial was in the Beassarabier Hebrew Sick Benefit Cemetery, in Cartierville. Shiva was at the home, 4113 City Hall Avenue.

Mrs. Freda L. Harris, aged fifty-seven, died on March 31, at her home, 4462 Colonial Avenue. She is survived by her husband, Louis Harris; six sons, Charles, Harry, Abe, Samuel, Ben., and Irwin, who was discharged from the Canadian Army after serving four years overseas; four daughters, Mrs. M. Stenzler (Ray); Mrs. L. Fenson (Polly); Mrs. Ben. Chazin (Eva); Miss Bessie Harris; three grandchildren, Fred and Celia Stenzler, and Carolyn Fenson; and two sisters, Mrs. S. Smilovitch; and Mrs. Bessie Platt, of New York. Funeral took place from Paperman's, Rabbi S. Denburg officiating, assisted by Cantor L. Syrek. Burial was in Hebrew Protective Association cemetery in Cartierville. Shiva was at the home.

Montreal Meetings

● CALANTHE TEMPLE Number One, Pythian Sisters, open meeting on Thursday evening, April 18, at Chevra Kadisha Synagogue, will hear Mrs. Philip Vineberg review, "With Stephen Leacock". Mrs. I. Beinhaker will preside. $150 profit left from the Purim party was donated to Youth Aliyah; $50 to the Children's Memorial Hospital for the purchase of records.

● CANADIAN Women's Ort meeting, on Thursday, April 18, at the Mount Royal Hotel, at 8:30 p.m., will hear Vladimir Grossman, author and journalist, and executive secretary of Canadian ORT, who was granted leave of absence to organize the training of 10,000 Jewish displaced persons in the German camps under the UNRRA-ORT agreement as speaker. Mr. Grossman returned after four months in Europe. Mrs. Lola Bader, organizer, who has long been active in ORT work in Europe and America will also speak. A one-reel sound film "Saving A Generation", describing the need and scope of the ORT Guardianship-Vocational Training Plan, will be shown. Partial list of patronesses: Mesdames Irving Backler, A. Becker, J. B. Becker, Laura Berman, S. Black, M. Broh, Allan Bronfman, Jr., M. Cooperberg, L. D. Crestohl, Max Crestohl, Gus. Garber, Bernard Garmaise, Alex Greenberg, J. Krackower, L. E. Lieberman, W. Lipsey, M. Miller, M. Nadler, Aaron Naimer, Miss Clara Greenberg.

● SPANISH AND PORTUGUESE Congregation: Former national president of the Hadassah Organization of American and now Hadassah representative on the Jerusalem Management Committee of Palestine, Mrs. David de Sola Pool, of New York, will be guest speaker at a donor luncheon of the women's committee of the new building fund, May 8, at the Mount Royal Hotel. A graduate of Hunter College, in New York, Mrs. Pool was awarded the first international travelling scholarship to France and studied at the University of Paris and at Columbia University. She taught comparative literature, French, Latin, Greek, Spanish and Portuguese at Hunter College, and is editor of the Hadassah Newsletter, the organization official publication. Mrs. Joseph Simand, president of the Sisterhood, will be chairman at the luncheon. Partial list of subscribers has: Mesdames B. Aaron, Joseph Angel, A. G. Alfandri, S. G. Bendon, M. Bruker, Isadore Brigger, H. Baer, M. H. Cohen, Henry Cohen, L.K. Caplan, Jess Ginsberg, I. S. Goldenstein, Augusta Issenman, B. Issenman, Joseph Karasick, I. Kirschberg, J. Kirschberg, Daniel Serott, George Sinclair, M. Sichel, J. Ettenberg, F. V. Elkin, Max Fineberg, B. H. Fogle, L. Finkelstein, Irving Freeman, M. Flomen, M. A. Fine, L. I. Frohlich, Samuel Gibson, Max Katz, A. Kramer, H. Kagan, N. Lifshitz, Molly Lackman, Marco Leon, Anne Leibovitch, J. Leavitt, Joseph Simand, William Simand, Fred Gibson, L. Goldenstein, W. Gliserman, L. Gibson, A. L. Goldsmith, Martin Goldsmith, G. Goldwater, J. Ginsberg, G. Garber, L. Ginsberg, M. Michaels, D. Margulies, N. S. Ostro, A. Rill, Albert B. Regenstreif, Samuel Rosenberg, M. Raich, L. Rosenstone, M. Silverman, R. Wexler, Misses Gladys Hart, Dorothy Hart, Muriel Joseph, Freda Lewis, Celia Livinson, Fanny Samuels, Daphne Montefiore, Rachel Wolff.

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PASSOVER ORANGE TORTE

eight eggs
three oranges
one cup white sugar
one cup ground walnuts
three tablespoons matzoh meal

Separate eggs; beat yolks, add sugar, then grated rind and pulp of the oranges; then matzoh meal and nuts. Whip egg-whites stiff, but not dry, and fold into first mixture. Bake in a spring-form pan, for about one-half hour, in a 300- to 350-degree oven. This cake may be baked in layers, and spread with marmalade, or an orange-butter frosting, or grated fresh coconut, or a seven-minute frosting, although it is a very sweet-tasting cake, and can be served plain.

Mrs. Arnold Herer,
1921 Clinton Avenue, Montreal.

PASSOVER POTATO PUDDING

four large potatoes
four eggs
one-half cup of fat
about one teaspoon salt

Grind the potatoes, and then strain them through a strainer. Add one-half cup of water. Add the eggs, fat, and salt, and stir. Bake in a medium oven for at least an hour until it is a golden brown.

Mrs. P. Edell,
478 Palmerston Boulevard, Toronto.

PASSOVER KNAEDLACH

three eggs
one-half cup matzoh meal
one tablespoon chicken fat
salt and pepper

Beat whites of eggs, then beat in yolks. Add matzoh meal, chicken fat, salt and pepper. Form into small balls and drop into boiling water. Cover and cook for about three quarters of an hour. Add a little more matzoh meal if the mixture is loose.

Mrs. M. Paperman,
3797 Decarie Boulevard, Montreal.

SWEET CHREMSEL

one pound matzoh meal
three-quarters cup of fat
one-half cup of water
one-half teaspoon cinnamon
two large apples
six eggs
one-half cup of honey
one-half teaspoon salt
one teaspoon ginger
ten prunes

Mix the honey, butter, and water and boil for a few minutes. Mix the eggs with the matzoh meal, add the boiled mixture, ginger, cinnamon, and salt to make the batter. Chop the apples and prunes, mix together, add a pinch of ginger, one tablespoon of sugar, and mix it in the batter. Pour into a greased frying pan and fry until it is a golden brown. Then put it in a pot, add honey and fat to it, and let it heat in the oven for about twenty minutes.

Mrs. L. Berrin,
50 Tyrrel Avenue, Toronto.

Recipes for economical, time-saving, nourishing dishes are wanted. Please share!

Noted Dramatist Wrote In Yiddish

Leon Kobrin, seventy-three, dramatist, who contributed a high literary quality to the Yiddish stage in America and abroad, and whose novels, short stories and newspaper articles in Yiddish journals in New York won acclaim for more than forty years, died at his home, 882 Brooklyn Avenue, Brooklyn, N.Y.

Mr. Kobrin, successor to the late Jacob Gordin in establishing serious Yiddish drama in America, was a realist who portrayed in more than thirty plays and a number of novels the enigma of the Old World Jew swept into twentieth century currents of American life. These were largely comedies of manners.

When the Yiddish Art Theater came into existence in New York in 1913, Mr. Kobrin's plays were in the front rank of its repertoire, staged with such actors as David Kessler, Boris Thomashevsky, Bertha Kalisch, Maurice Schwartz, Stella Adler and Paul Muni. Presented in the Yiddish Theater at Irving Place, the Art Theater on Second Avenue at Twelfth Street, Jolson's Theater and the Adelphi, his plays enjoyed long runs and good accounts from the critics.

In 1920 Mr. Kobrin's novel, "A Lithuanian Village," translated into English by Isaac Goldberg, was praised by critics throughout the country. It tells of a Jew who left an Old World village dominated by a police sergeant, of his discovery of America and how he convinced those he left behind to decamp in a group and follow him to the promised land, leaving the police sergeant to a lonely vigil in an empty village.

With his wife, Pauline, Mr. Kobrin translated into Yiddish stageplays the works of Chekhov, Turgenev, de Maupassant, Zola, Gorki, and Tolstoy's "Redemption." His own plays were widely translated into Russian, German, French and English, and his play "Children Of Nature" was produced by the Moscow Art Theater in Russia and the Habima (Hebrew Art Theater) in Palestine.

Mr. Kobrin wrote special articles for "The Day," Jewish language newspaper in New York, for twenty-five years and a series of articles entitled "My Fifty Years In America" is currently running in the New York "Morning Freiheit." He was born in Vitebsk, Russia, and came to the United States in 1892.

In addition to his plays, including "Minna," "East Side Ghetto," "Birds Of The Storm," "Enemies" and "The Great Jew And The Messengers," he wrote "Yankel Boila," a short story later presented as a play; "The Immigrants," "The Rise Of Orre," "The Awakening," "Crumbling World," all novels, and "Reminiscences Of A Yiddish Dramatist."

Besides his wife, a son, Dr. Nathan Kobrin, and two daughters, Mrs. Stella Rivkin and Mrs. Laura Tauben, survive.

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The fourth of his family in direct line of descent to enter the business since it was founded by his great-grandfather eighty years ago, Mr. Straus, in addition to his war service, has spent two years in the study of domestic and foreign business conditions. For a year after his graduation from Dartmouth College he was in South America, spending six months of this time as secretary of the American Legation at Asuncion, Paraguay. The next year he worked in the Nathan Straus-Duparquet branch at Miami, Fla.

He enlisted at the outbreak of the war, was later commissioned as an ensign and rose through the intervening grades to the rank of lieutenant commander.

The L. Straus and Son store was established on Chambers Street in 1866 by Lazarus Straus, Southern business man, who came to New York virtually penniless after the Civil War. When the original Nathan Straus entered the firm a few years later the name was changed to L. Straus and Sons. The corporate name was adopted after the absorption of Duparquet, Huot and Monense, dealers in kitchen equipment, about fifteen years ago.

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MONTREAL TORONTO

● MONTREAL MEETINGS ●

● Miss Ann Lendman, director of the Park Dance Studio, will present "Variations Of The Dance", on Wednesday, April 24, at Victoria Hall, part of the proceeds going to the Mount Sinai Sanatorium. "Lad And Lassie" kindergarten orchestra will be directed by Alex Weinstein and Steven Silver. Others on the program will be: Roberta Postoff, Miriam Selick, Sandra Rafman, Sharon Ann Lazarovitch, Joan Barakette, Carol Jakin, Barbara Eliasoff, Helaine Slater, Harriet Rissman, Estelle Jason, Helen Drogonnes, Harriet Smiley, Geline Bolsvert, Naomi Singerman, Judy Veroff, Shirley Fredson, Lilly Levine, Lila and Mona Azoulay, Bernice Alper, Dorothy Herscovitch, Sandra Dubin, Shirley Bumaylis, Erika Droik, Sorel Quint, Arlene Aronovitch, Doris Fishman; Norman Pepper, Michael Golberg, Bernard Gurberg, Seymour Lutterman, Sandy Fields, Steven Lasch, Jerry Waxman.

● BETH MOISHE Congregation Sisterhood meeting at the synagogue, 5617 Park Avenue, had Mrs. L. Smith, as hostess. Next meeting on Tuesday, April 30, at 8:30 p.m., will be at the home of Mrs. J. Cohen, 891 Dollard Avenue.

● UNITED TALMUD TORAHS of Montreal, Inc.: On Wednesday evening, April 24, Ben. Beutel, chairman of the Executive Board, will be host at a dinner to the Brotherhood. Plans will be announced for the Field Day at Molson Stadium on Monday, May 27. On Thursday, April 18, at 8 p.m., Personnel Committee meets: Ben. Beutel, chairman; Lazarus Phillips, K.C.; Abe Bronfman, A. I. Godel, Max Seigler, Joseph S. Caplan, Philip Segal, A. Nissenson, D. Becker, M. Surchin, Dr. M. Ratner, B.M. Weiner.

● HOSPITAL OF HOPE: Units meeting on Wednesday, April 17, at 8:00 p.m., are: J. Manolson, at the home of Mrs. B. Margolick, 4154 Clark Street; Feige Bookman, at the home of Mrs. A. Gencher, 2485 Maplewood Avenue; Fraid, at the home of Mrs. B. Bellman, 4165 Clark Street. On Thursday, at 8:00 p.m.: Jack Bercovitch, at the home of Mrs. U. Bercovitch, 4590 Clark Street, social; Sara B. Stein, at the home of Mrs. N. Levine, 4716 Fulton Avenue, entertainment, friends invited; Tevia Jacobs, at the home of Mrs. J. David, 5396 St. Urbain Street; Chaim Revzen, at the home of Mrs. F. Gordon, 955 Davaar Avenue; Mordecai Baker, at the home of Mrs. M. Litwack, 1044 Laurier Avenue West.

● PIONEER WOMEN Organization annual donor dinner, on Tuesday evening, May 28, in the Ballroom of the Mount Royal Hotel, presents Marie Syrkin, of New York, co-editor of the Jewish Frontier, who returned from Palestine. Masha Benio, soprano, will sing. Convener is Mrs. M. Kravitz. Goldie Myerson Group Passover evening, on Wednesday April 17, at the home of Miss Rebecca Bramson, 5408 Jeanne Mance Street, will hear Mrs. D. Gelber recite and Mrs. M. Burman will give a summary of Rev. John Haynes Holmes' booklet, "Communism, Fascism And Democracy". Mrs. H. Ungar will give a monologue. Friends invited.

● 1942 VICTORY UNIT: Mrs. Al. Cohen, 665 McEachran Avenue, was hostess at a meeting and continental. Mrs. A. Berlind collected dues and donations. Tea was served. Mrs. S. Baizer thanked the hostess, and Mrs. S. Vengroff presided. Members present were: Mesdames Abe Cohen, J. Bercovitz, S. Ballon, A. Bernstein, H. Shugar, J. Fishman, H. Levine, A. Levine, J. Pencer, A. Pinsky, S. Rosen, Sima Rabinovitch, B. Slapkoff, J. Vertlieb, J. Goodlin; Miss Dorothy Stonefelt; Mesdames M. Charnofsky and M. Fettner.

ABC

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Asks "Jewish Terrorists" Phrase Be Dropped

In a letter to the principal broadcasting networks and commentators, as well as to news editors, the Non-Sectarian Anti-Nazi League, of New York, characterized use of such phrases as "Jewish terrorists" in connection with news reporting of current disturbances in Palestine as inaccurate and inflammatory language, which does not correctly reflect the facts of events in the Near East, and which tends to stir up unnecessary tension and antipathy between racial and religious groups in the United States.

The League's letter which was signed by Prof. James H. Sheldon, Administrative Chairman of the Non-Sectarian Anti-Nazi League, declared that outbreaks in Palestine are at least as much due to violent disturbances instigated by Arabs, or by British agencies, as to any other cause, and stated that it is manifestly unfair to describe activities which are basically self-defensive in character as "terroristic", when most of the outbreaks have in fact had their origin in organized demonstrations sponsored by Arabic or other non-Jewish groups.

The League suggested that commentators examine carefully propaganda stories emanating from the Arab Office, which now maintains headquarters in Washington and New York, to see whether such propaganda was not in many instances responsible for the injection of phrases like "Jewish terrorists" (which one commentator used three times in a single brief news summary) into press and radio reports of self-defense operations conducted by Jewish groups in the Near East.

Refugee Boy Gets To Chicago Family

David Hoffman, a Czech boy, 15 years old, who arrived at his new home in Chicago's South Side was found wandering near Munich by American soldiers last spring. He was timid and cried easily with memories of Dachau and Auschwitz and his parents murdered and his brothers and sisters lost. His U.S. Army and Red Cross friends did more than put twenty pounds on him, they gave him s swagger in his talk that came out of the knowledge that he was liked and wanted.

The boy arrived in New York. At the dock, waiting, was Mrs. Sheldon Brenner, his sister, wife of an Army combat veteran, who had been found in Chicago by the Red Cross and had come to take the boy back to live with her. Behind the reunion was the refugee story routine to Europeans and the boy could not understand why people wanted to hear it when he stopped off at the Red Cross Chapter House, 315 Lexington Avenue, New York.

Four years ago, the Hoffman family was living in the Czech town of Chust. The family was carted off to the Nazi camp at Auschwitz. The parents were murdered — he did not want to say how — the children were separated and the boy was transferred from one place of terror to another. The last was a unit of Dachau. Late in April, 1945, when the camp guard was disorganized by the approach of the Allies, the boy escaped by breaking a circuit in the electrically charged wire fence.

A few days later, while he was seeking food on the outskirts of Munich, he was befriended by troops of the 925th Engineer Aviation Regiment of the United States Seventh Army. He became regimental mascot. The soldiers fed him, clothed him in a cut-down uniform and taught him English with a liberal dosage of American slang.

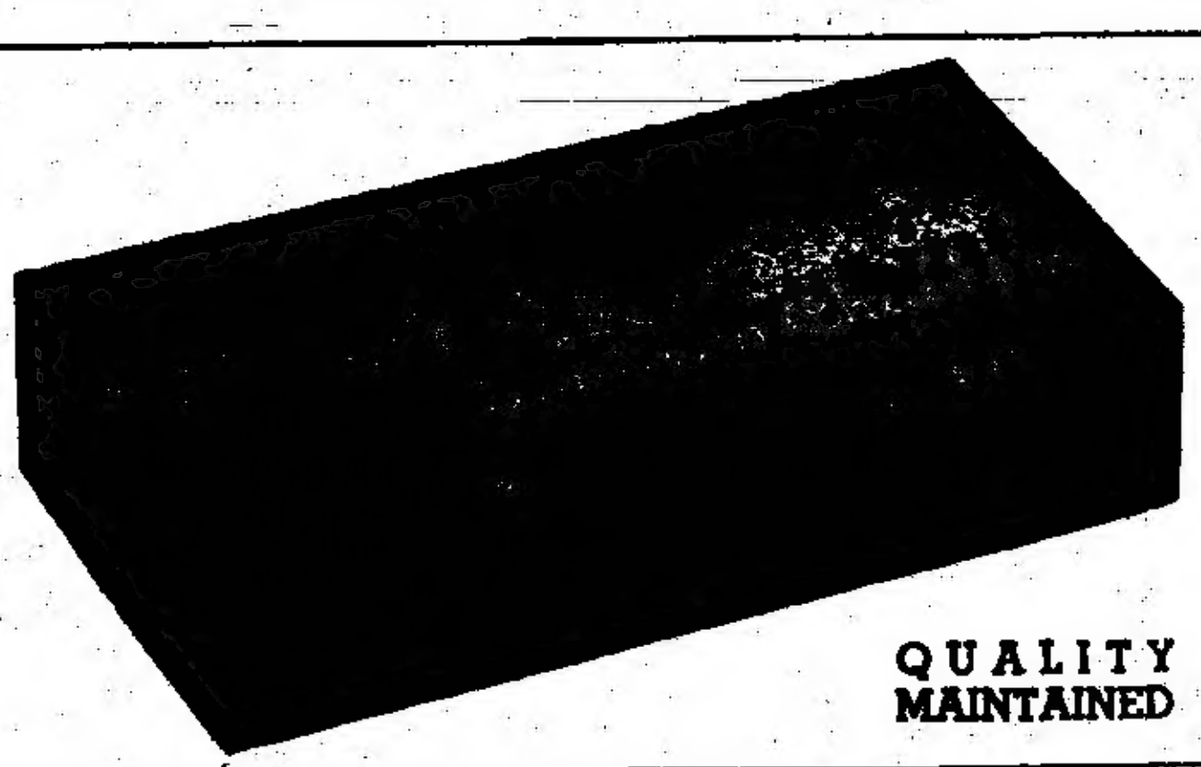
While the youth was in the care of the regiment, a German-speaking non-commissioned officer told the regiment's Red Cross field director that he had heard the boy mention a sister and uncle living near or in Chicago. The boy did not know that the sister, Rosalie, had become Mrs. Brenner but he spoke of the uncle as "Dr. Wachtenheim."

The Red Cross Chicago chapter traced the sister and uncle, the Rev. Dr. Samuel Wachtenheim. Until passage could be arranged the boy was sent to Paris, and helped out in the Red Cross office there by acting as a messenger.

While he was being interviewed, Mrs. Brenner told him that word had been received from Rumania of the safety of a brother, Jacob, 24, and a sister, Miriam, 18.

"Alive?" he asked. "Really alive?"

The memories of the concentration camps, the boy said, are becoming less vivid. But he will always carry one reminder. On his left forearm, tattooed, in blue, is the number 120148. They were put there by an Auschwitz guard, as was the custom.



Passover Greetings

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Social Notes — Toronto

Mr. and Mrs. Lester Levy and their son-in-law and daughter, Mr. and Mrs. R. Stoehr, 435 Ct. Clair Avenue East, spent a week in New York.

Mrs. J. Freeman, 27 Glenayr Road, who recently returned from Miami, Florida, after two months, has left for New York, where she will visit her brother and sister-in-law, Mr. and Mrs. S. Alexander.

Mr. and Mrs. M. S. Gottlieb, 23 Castle Knock Road, returned from Los Angeles, Cal., where they were present at the marriage of Mrs. Gottlieb's son, Dr. Alex G. Shulman, formerly of Toronto, to Miss Constance Stone, daughter of Dr. and Mrs. Saul Stone, on March 3, at the Bel-Air Hotel, in Beverly Hills. The couple will reside in Hollywood.

Miss Joyce Kerman, of Montreal, visited her uncle and aunt, Mr. and Mrs. Edward Schwartz, 23 Wineva Avenue, for a few days.

William Danson, 29 Wells Hill Avenue, is spending a few weeks in New York, and will visit his uncle and aunt, Mr. and Mrs. Nathan Baum, of New Rochelle, N.Y.

Mrs. Reba A. Freeman, Jarvis Stret, has returned, after spending three months in New York, having visited with Mesdames S. M. Goldsmith, S. Mangel, A. L. Weller, and W. Freeman while stopping at the Kenmore Hall Hotel.

Seymour Kerman, of Montreal, is visiting his uncle and aunt, Mr. and Mrs. Edward Schwartz, 23 Wineva Avenue, for a few days.

Mrs. B. Sugarman and daughter, Louise, of Washington, D.C., formerly of Toronto, have sailed for London, England, where they will visit Mrs. Sugarman's family.

Mr. and Mrs. J. Kirshenblatt, 349 Crawford Stret, held a dinner for Morris Cornbloom, son of Mr. and Mrs. S. Cornbloom, Bathurst Street, in honour of his return from overseas, after two years. There were twelve guests present.

Mr. and Mrs. W. Bert Danson, 29 Wells Hill Avenue, who have resided with Mr. Danson's parents, Mr. and Mrs. J. B. Danson, since his return from overseas, are now residing at 485 Oriole Parkway.

Mr. and Mrs. Aaron Goldberg (nee Bertha Gudshein), 642 Shaw Stret, celebrated their twenty-fifth wedding anniversary, with eighty guests present.

Mesdames H. Corb, and R. Wolfe, entertained at Simpson's Arcadian Court for Miss Sadie Fedder, fiancée of Ralph Sacks. Mrs. Corb wore a pastel-blue wool dress; Mrs. Wolfe, a brown dressmaker suit; and the honoree, a navy-blue crepe two-piece dress. There were eight guests present.

Mr. and Mrs. Leo Kay, 126 Pinewood Avenue, entertained at a welcome-home party in honour of Mrs. Kay's brother, Craftsman Harvey Jacobs, R.C.E.M.E., who returned from overseas after three years in England. The table was decorated with a variety of flowers and lighted candles at each end. Two hundred guests called.

Mr. and Mrs. H. Title, 281 Markham Street, gave a dinner to celebrate their son David's bar-mitzvah. Mrs. Title wore a black crepe dress, trimmed with sequins. Cantor N. Stolnitz acted as toast master. There were about sixty-five guests present. Among them, I. Rubin, of Sudbury.

A record party was held at the home of Miss Zelia Title, 315 Richview Avenue, following a bicycle hike to Hog's Hollow. Misses Rosalyn Stork, Lillian Wolfman, Cecile Adelman, Betty Swartz, Shirley Adelman, Beatrice Myers, Dorothy Horenfeld; and S. Fidler, Irving Milgrom, Max Zidenberg, George Goldford, Louis Orlans, Norman Burns, Sydney Wexler, Harold Cooper, were there.

Mrs. I. Seligman, Ava Road, gave a tea for Miss Miriam Kates, fiancée of Max Hammer, who are to be married on May 18. Mrs. Seligman wore a black crepe dress, trimmed with satin, and the honoree, wore a grey crepe dress, with black accessories. The table was covered with an ivory-colored lace tablecloth, and had as a centrepiece mixed flowers and lighted tapers at each end. There were fifteen guests present.

Mr. and Mrs. M. Bald, Old Forest Hill Road, entertained at a cocktail party and buffet supper, in celebration of their tenth wedding anniversary. There were one hundred and fifty guests present, among them, Mr. and Mrs. I. Bald, Mr. and Mrs. M. Bald, Dr. and Mrs. J. Schwartzman, Mr. and Mrs. L. Kolber, Mr. and Mrs. D. Rubin, Mrs. I. Sabbath, Arthur Bald, Malcolm Wolfe Sabbath, all of Montreal; Mr. and Mrs. V. Fischel, of New York; and Mrs. S. Goldstein, of Corpus Christie, Texas.

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Mrs. M. Tenenbaum, 35 Howland Avenue, entertained at Chudleigh House for Miss Rae Katz, daughter of Mr. and Mrs. M. Katz, Baldwin Street, in honour of her forthcoming marriage to Mrs. Tenenbaum's son, Samuel, which takes place on June 11. Mrs. Tenenbaum received in a pale blue crepe dress, with a corsage of roses. She was assisted by Mrs. Katz, in a black crepe dress, with a corsage of pink roses, and Mesdames H. Kroch, in a white print dress, with flowers in her hair, and A. Tenenbaum, in a black print dress, and flowers in her hair. The honoree wore a pastel-blue crepe dress, with a corsage of pink roses.

Mrs. A. Gotlieb, Sussex Avenue, entertained at a linen shower, in honour of her sister, Miss Thelma Markowitz, 290 Major Street, whose marriage to Lloyd Garshowitz, of Hamilton, takes place on June 23. Mrs. Gotlieb wore a grey silk jersey print dress, with black accessories, and was assisted by her mother, Mrs. M. Markowitz, in a two-piece green crepe dress, and Mrs. S. Garshowitz, the groom's mother, in a black crepe dress. The honoree wore a pale blue crepe dress, with black accessories. There were sixty guests present, among them, Mrs. A. Shecter and Misses Margaret and Goldie Garshowitz, sisters of the groom-elect, all of Hamilton.

Mrs. Frank Paskowitz entertained at an afternoon tea to honor the approaching marriage of her daughter, Frances, to Dr. Mark Stein, which takes place on April 30. The tea was at the home of the bride-to-be's aunt, Mrs. C. L. Wagman, 223 Glen Road. The hostess wore a lime-green and black silk dress, with corsage of Talisman, Johanna Hill, American Beauty roses and bouvardia; assisted by Mrs. L. Stein, mother of the groom-elect, in white and black crepe, with corsage of American Beauty roses; and Mrs. Wagman, in a tea dress with corsage of Julienne and American Beauty roses, carnations, and bouvardia. The honoree wore blue crepe, with rose-pink insets, and corsage of Julienne and Talisman roses with forget-me-nots. The tea table, covered with a Venetian point lace cloth, held green tapers in silver holders, and was centred with a bowl of snapdragons, carnations, and spring flowers. Mesdames L. M. Schwartz, J. Fish, W. Wolfish, and C. Paskowitz poured, their assistants being: Misses Phyllis Paskowitz, Joy Paskowitz, Sair Stein, Charlotte Wagman, Mildred Harris, Esther Sharfe, Molly Graf-stein, Mildred Berger, Grace Kay, and Mrs. Sidney Borins. About one hundred and twenty guests called, those from out-of-town being Mrs. J. Fish and Miss Ruth Fish, of St. Catharines.

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MARRIAGES

ROSSMAN-FELDMAN

The marriage of Miss Fay Feldman, daughter of Mr. and Mrs. L. Feldman, of Timmins, to Dr. J. I. Rossman, son of Mrs. E. Rossman, of Port Colborne, Ontario, took place at the Hebrew Synagogue, on Sunday, March 3. Rev. W. Linder officiated. The bride was given in marriage by her father. She wore a white gown, with full satin skirt and lace bodice, the long sleeves coming to points at the wrists. Her veil was in three lengths, each with a scalloped edge and caught in a headdress of white satin loops, and she carried a bouquet of orchids and spring flowers. Miss Peggy Williams sang the wedding music. Miss Sandra Feldman, sister of the bride, was maid of honour. She wore a gown of heavy pale blue satin, with matching hat of blue flowers on a satin crown, and carried pink carnations. Helen Feldman, sister of the bride, and Marlene Feldman, the bride's cousin, junior bridesmaids, wore identical dresses of pink net, with taffeta bodices, and small pink net bows in their hair. They carried nosegays of spring flowers. Ben. Rossman, of Fort Erie, attended his brother as best man. A wedding breakfast was held at the home of

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the bride's parents, and a reception in the afternoon at the MacIntyre Auditorium. The bride's mother wore a gown of blue crepe, with matching hat; and the mother of the groom, Mrs. E. Rossman, was in a gown of fuchsia color, with a flowered hat to match. The table was decorated with tulips and white candles in silver holders. Later the bride and groom left on a trip to Chicago, Ill., and New York. For travelling the bride wore a suit of wine-colored wool, with a blue striped blouse, and matching hat. Out-of-town guests at the wedding were: Miss Sandra Feldman, of Toronto; Mrs. Esther Rossman and D. Rossman, of Port Colborne; Mr. and Mrs. B. Rossman, of Fort Erie; and Mrs. R. Swedlove of Kemptville. The maid of honor received a string of pearls beads from the bride; the junior bridesmaids, compacts; and the best man was presented with a silver cigarette case by the groom.

DAMBROT-HIRSCHBERG

Miss Ethel Hirschberg, daughter of J. Hirschberg, Markham Street, and the late Mrs. Hirschberg, was united in marriage to Herbert Dambrot, son of S. Dambrot, Wells Avenue, and the late Mrs. Dambrot, Rabbi D. Monson officiating, on Sunday, March 17, at Chudleigh House. The bride was given in marriage by her father. She wore a street-length dress of blue crepe, pink gloves, and matching hat of blue straw fabric, trimmed with pink forget-me-nots, and carried a nosegay of Talisman roses, carnations, and baby's breath, tied with blue and white streamers. Miss Marian Jacobs attended the bride as maid of honour, wearing a grey crepe dress, and a black picture hat, with matching accessories, and carried a cascade of pink carnations. During the ceremony, Miss Evelyn Grossman sang "Because". Thomas Hirschberg attended the groom as best man. Mrs. T. Hirschberg and Mrs. L. Sherman received, in black crepe dresses with corsages of orchids. For the wedding trip to New York, the bride wore a black wool suit, with matching accessories, and a powder-blue coat, trimmed with black Persian lamb. Mr. and Mrs. R. Marks, and son, Robert; Mr. and Mrs. H. Marks, Miss Dora Millers, M. Friedman, all of Detroit, Mich.; Mr. and Mrs. R. Levy, Mrs. Rose Levy, and Mr. and Mrs. J. Freedman, of Hamilton, were guests.

ALTSTEDTER-KRESTELL

The marriage of Belle, daughter of Mr. and Mrs. S. Krestell, 125 Beatrice Street, to Arthur Myles, son of Mr. and Mrs. L. Altstedter, 45 Braemar Avenue, took place on Sunday, March 31, at half-past three o'clock, at the home of the groom's parents, Rabbi D. Monson officiating. The bride was given in marriage by her parents. She wore a pale blue gabardine suit, with matching accessories. Her shoulder-length veil of tulle illusion fell from a pearl-studded calot, and she carried a white Bible, covered with orchids and streamers of baby's breath. Mrs. Harry Alexandroff, sister of the bride, was matron of honor, in a wool suit of gray and white, with black accessories, and carried a nosegay of pink roses, snapdragons, and carnations. Norman Altstedter, brother of the groom, was best man. The bride's mother received in a grey crepe dress, with corsage of red roses. Mrs. Altstedter wore a grey crepe print dress, with corsage of pink roses. The couple left on a wedding trip to New York, and will live in Toronto.

COHEN-ROSEN

The marriage of Miss Goldye Rosen, daughter of Mr. and Mrs. Isaac Rosen, 609 Bay Street, to Myer Cohen, son of Mr. and Mrs. Isaac Cohen, 76 College Street, took place on January 20, at five o'clock, at McCaul Street Synagogue, with Rabbi J. Washer officiating, assisted by Cantor A. Bernstein and choir. The bride, given in marriage by her parents, wore a floor-length gown of blush-rose-colored ivory satin, with a low sweetheart neckline, and finger-tip sleeves. The bodice was fitted, with rows of tiny buttons, and the skirt was bouffant, with a long circular lace train. She had a blush-rose satin coronet trimmed with seed pearls, and carried a large bouquet of Calla lilies with baby's breath and streamers. Mrs. Harry Turack, sister of the bride, was the matron of honour, wearing an ice-blue brocaded satin gown, and orchids in her hair, and carried a bouquet of orchids. Gloria Ann Jacobs, the bride's niece, was the flower girl, wearing old-rose-colored net, over a taffeta hoop skirt, with a sweetheart neckline and puffed sleeves. She carried a nosegay of roses and had a matching headdress. Dr. Frank Cohen, of St. Louis, Missouri, the groom's brother, acted as the best man. The ushers were

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Harry Turack, Leo Jacobs, Jack Rosen, Hyman Rosen, David Cohen, Albert Bossin, Max Cohen, Sol. Cohn, Joseph Sherman, and Sol. Blackstein. Elliot Myron Turack, nephew of the bride, was the ring-bearer, in full dress, and carried a heart-shaped satin cushion. The bride's mother received in a powder-blue gown, with sequin trimming, and a corsage of orchids; assisted by the groom's mother, in a black lace gown, with a corsage of orchids. The bride wore a blue gabardine suit, with matching accessories, and a black Persian lamb coat for going away, the couple leaving by plane for New York. They will reside in Toronto. Out-of-town guests were: Mr. and Mrs. S. Katz, Mr. and Mrs. L. Cowitz, of Hamilton; Mrs. L. Silverstein, Mr. and Mrs. P. Silverstein, Mr. and Mrs. M. Silverstein, Mr. and Mrs. S. Silverstein, Mr. and Mrs. H. Silverstein, Mr. and Mrs. J. Silverstein, all of London; Mr. and Mrs. I. Rosen, of Buffalo, N.Y.; Dr. and Mrs. F. Cohen and son, Dr. Frank Cohen, of St. Louis, Missouri; Mr. and Mrs. I. Troy, of New York; and Major and Mrs. F. C. Bixell, of Brantford.

BROOK-WEISBERG

The marriage of Sarah, daughter of Mr. and Mrs. S. Weisberg, Sussex Avenue, to David, son of Mr. and Mrs. B. Brook, of Washington, D.C., took place on March 5, at the home of the bride's parents, Rabbi M. Langner officiating. The bride wore an afternoon dress of pale yellow crepe, with headdress of Talisman roses. Her only attendant was her sister, Mrs. Gordon Ruben, in a beige dressmaker suit with matching hat. Gordon Ruben acted as best man. The couple will reside in Washington, D.C.

GLICKMAN-DUBOSS

The marriage of Miss Sally Duboss, daughter of Mr. and Mrs. A. Duboss, of Winnipeg, Man., to David Glickman, son of A. Glickman, of Winnipeg, Man., took place in Toronto on March 21, at the home of Rabbi David Monson, 407 Rosemary Road, who officiated. The bride wore a black and white checked shepherd's plaid suit, with a white jabot, and carried a white bible, adorned with a white iris. The couple wil reside in Winnipeg, Man.

LUSTHAUS-SIMON

The marriage of Miss Frances Simon, daughter of Mr. and Mrs. H. Simon, 9 Montrose Avenue, to William Lusthaus, son of Mr. and Mrs. L. Lusthaus, 51 Turner Road, took place on March 3, at six o'clock, Rabbi David Monson officiating, assisted by Cantor A. Bernstein. The bride, given in marriage by her parents, wore a champagne-coloured gown of brocaded satin, fashioned with a high net neckline, long pointed sleeves, and a full skirt, also a coronet trimmed with tiny seed pearls, and carried an armful of Talisman roses. Mrs. Ronald Berall, sister of the bride, was the matron of honour, wearing a pale grey brocaded taffeta gown, with a headdress of fuchsia-colored flowers and veiling, and carried a bouquet of pink roses. Mrs. H. Nissenbaum, was the bridesmaid, in a pale blue gown, with matching headdress, carrying red roses. Fern Berall, the bride's niece, acted as flower girl, and wore a blue taffeta dress, trimmed with pink, a headdress of pink flowers, and carried a bouquet of red roses. Samuel Lusthaus, the groom's brother, was the best man. Harry Nissenbaum was an usher. The bride's mother received in a grey dress of crepe, and corsage of roses, with the mother of the groom wearing a black crepe dress, and similar corsage. The couple left on a trip for New York, the bride in a pale blue two-piece suit, with a three-quarter-length coat. They will reside at 350 Markham Street. Out-of-town guests were Louis Quitt, of Buffalo, N.Y.; and Mr. and Mrs. M. Burns, of Oshawa.

ENGAGEMENTS

Mr. and Mrs. S. Marmurek, 57 Major Street, announce the engagement of their daughter, Eve, to Philip Solish, son of Mrs. L. Solish, 497 Crawford Street, and the late P. Solish, the marriage to take place on July 7.

Mr. and Mrs. L. Mandell, 82 Gerrard Street West, announce the engagement of their daughter, Eileen, to Hyman Caplan, son of Mr. and Mrs. S. Caplan, 96 Augusta Avenue, the marriage to take place at Beth Jacob Synagogue, on June 14.

Mr. and Mrs. J. Mazerkoff, 217 Gladstone Avenue, announce the engagement of their daughter, Muriel, to Norman John Miller (formerly Sgt. Miller, of the R. C. A. F.), son of Mr. and Mrs. M. Miller, Cameron Street, the marriage to take place at Bais Yehuda Synagogue, on August 25.

Rev. and Mrs. B. Charloff, Markham Street, announce the engagement of their daughter, Vera, to Bernard Morrison, son of Mr. and Mrs. I. Morrison, Vaughan Road.

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BAR-MITZVAHS

Mr. and Mrs. A. Goldberg, 642 Shaw Street, announce the bar-mitzvah of their son, Sandford, on Saturday, April 27, at Bais Yahuda Synagogue, 805 Dovercourt Road. Reception in the synagogue. Sandford is the grandson of the late Mr. and Mrs. Abraham Gutshein, of Poland; and of the late Mr. and Mrs. S. Goldberg, of Russia.

BIRTHS

Born, to Mr. and Mrs. M. Fienberg (nee Adele Kelner), 80 Burnaby Boulevard, at the Toronto General Hospital, on April 1, a daughter, Linda Anne. Grandparents are Mr. and Mrs. B. Kelner, 203 Grace Street; and Mr. and Mrs. A. Fienberg, 650½ Queen Street West.

Born, to Dr. and Mrs. R. I. Solway (nee Ruth Rakoff), formerly of Toronto, of Westport, Conn., at the Norwalk Hospital, on April 1, a daughter, Linda Jo Anne. Grandparents are Mr. and Mrs. S. Rakoff, 178 Baldwin Street; and Mrs. F. Solway, 351 Bathurst Street, and the late Israel Solway.

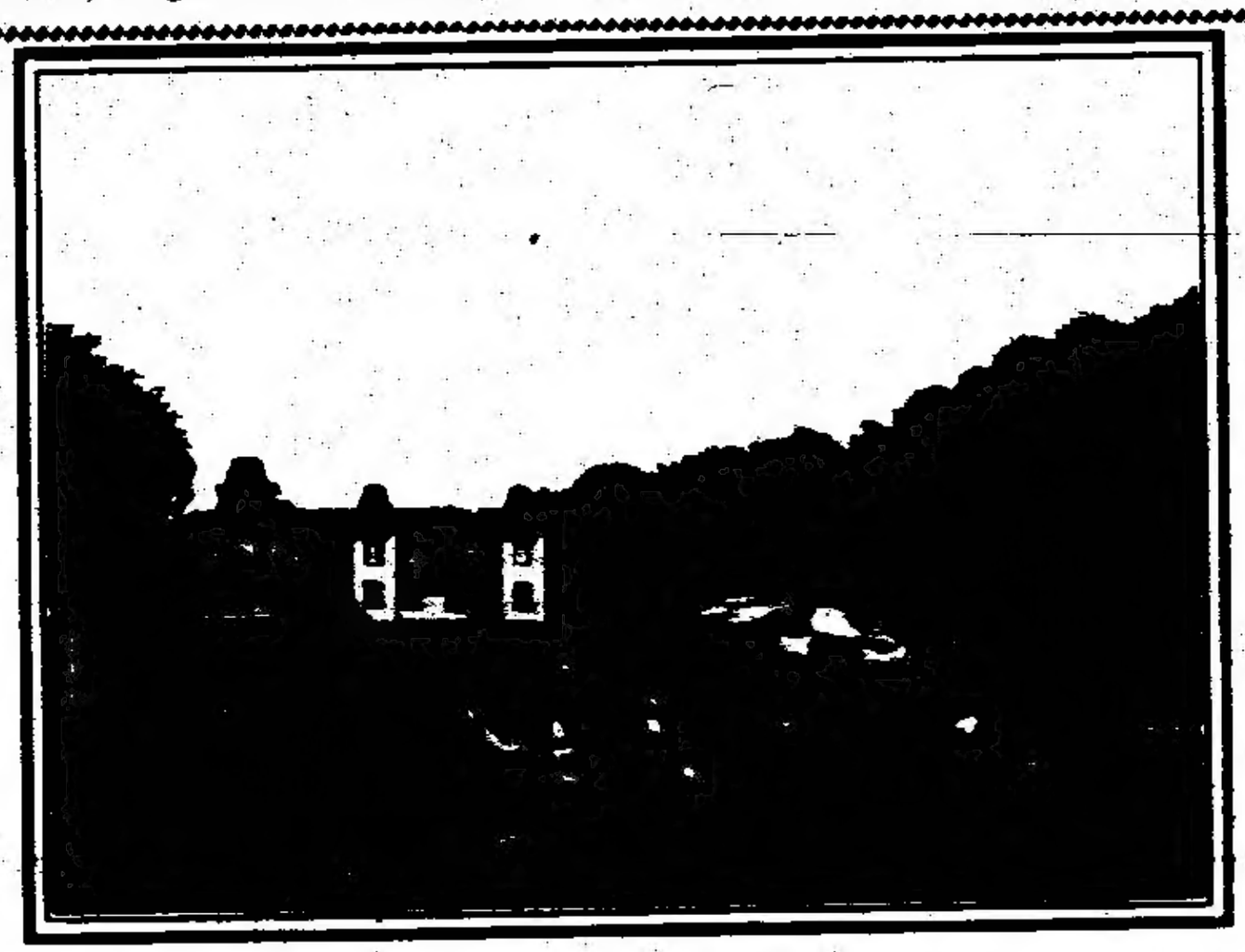
Born, to Mr. and Mrs. Ben. Applebaum (nee Eileen Berger), 218 Markham Street, at the Western Hospital, on April 1, a son Alan. Grandparents are Mr. and Mrs. M. Berger, 218 Markham Street; and Mr. and Mrs. H. Applebaum, 50 Cecil Street.

Born, to Mr. and Mrs. Sydney Abbuy (nee Rhoda Ramstein), of Renfrew, at the Victoria Hospital, on March 14, a son, Franklin Lorne.

Born, to Mr. and Mrs. A. Middlestadt (nee Esther Wilson), 73 Dupont Street, at the Mount Sinai Hospital, on March 26, a daughter, Rhonda Lee, sister of Stanley and Lawrence. Grandparents are Mr. and Mrs. S. Wilson, 89 Oriole Parkway; and Mr. and Mrs. L. Middlestadt, Wright Avenue.

Born, to Mr. and Mrs. Morris Finer (nee Myrna Litvak), 30 College View Avenue, on March 9, at the Toronto Western Hospital, a daughter, Wendy Karen, sister of Neil and Norman. Grandparents are Mr. and Mrs. H. Litvak, 131 Rusholme Road; and Mr. and Mrs. J. Finer, 171 Chestnut Street.

Born, to Mr. and Mrs. H. Barkin (nee Lillian Feldman), 18 Hayden Park Road, a son, Allan Melvin, brother of Leonard and Rosalie, on April 3, at Toronto General Hospital. Grandparents are Mr. and Mrs. J. Feldman, Henry Street; and Mr. and Mrs. I. Bar-



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kin, Huron Street; great-grandmother is Mrs. A. Suskin, Huron Street.

Born, to Mr. and Mrs. B. Weinstein (nee Belle Tator), 510 Euclid Avenue, at the Women's College Hospital, on April 1, a son, Lawrence. Grandparents are Mrs. L. Tator, 345½ Markham Street; and Mr. and Mrs. H. Weinstein, 72 Grace Street.

Born, to Mr. and Mrs. C. Balakofsky (nee Hilda Stein), 437 Euclid Avenue, at the Mount Sinai Hospital, on March 22, a daughter, Fern Tina, sister of Larry. Grandparents are Mr. and Mrs. M. Stein, 144 Clinton Street; and Mrs. F. Scheifer, 128 Hilton Avenue.

Passover Greetings

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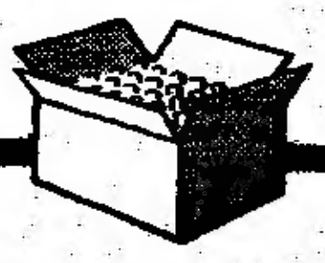
Once again there's a serious

SHORTAGE OF EMPTY BOTTLES AND CARTONS



Help eliminate this condition by returning empties as soon as possible. If it is inconvenient for you to return them personally phone your nearest BREWERS' RETAIL STORE and bring our home pick-up and delivery service to your aid.

Thank You!

The Brewing Industry Ontario

IN MEMORIAM

In loving tribute to a dear son and brother, Harry J. Bockner (Sgt.), who was killed in action in Holland, April 11, 1945. Not just today, but every day we remember. Sadly missed by his mother and family.

In loving memory of a dear father, Chaim Frankfort, who passed away April 8, 1941. Sadly missed by his children, Sophie, Joseph, Eleanor, Shirley, Pauline, and Frances.

In memory of my beloved husband, Hyman Breslin, who pased away April 11, 1938, sadly missed by his wife, Bertha.

DEATHS

David Keshen, 289 Euclid Avenue, died at his home at the age of eighty-three. He is survived by a daughter, Mrs. A. Grossman (Elka), of Philadelphia, Pa.; four sons, Louis, Jack, Harry, and Morris Keshen, of Buffalo, N.Y.; sixteen grandchildren; and two great-grandchildren. He was a member of Leibowitzer Synagogue. Interment took place at Roselawn Cemetery.

Toronto Meetings

● UNITED JEWISH WELFARE Fund drive resulted in a hundred percent increase in pledges over 1945 gifts. Over $166,000 was raised at the Special Gifts Dinner. Last year these same people's gifts amounted to $84,000. The campaign will continue until April 15, with a goal of $626,620.

● NORMAN BETHUNE CLUB met, Morris Hibloom presiding. The dance on Friday, April 19, at the Crystal Ballroom, King Edward Hotel, will give entire proceeds for the New Y. Memorial and Veterans' Building. Miss Sara Hibloom, Albert Sacks, Jack Sood, Misses Doris Hoffmitz, Rosalind Benson, Goldie Kleinberg; Morris Hibloom are conveners. Public invited.

● DAUGHTERS OF ISRAEL Charity Society met at the home of Mrs. O. Potashin, 323 Crawford Street, with Mrs. J. Slovin presiding. Welcome-home banquet will be held on Sunday, May 5, at 210 Beverley Street, for members' relatives who are service men back from overseas.

● HADASSAH Intermediate Organization met at the home of Mrs. S. Haller, Beatrice Street, with Miss Eva Klebanoff presiding. For the forthcoming Theatre Night on Sunday, April 28, Miss Mary Barrer is program convener; Mrs. L. Soloway, treasurer; Miss Pearl Masse, secretary. "Musical Moments Of 1946" will be presented under the direction of Joe Fox. Patrons: Lt.-Col. David Croll, K.C., M.P., and Mrs. Croll; Mayor and Mrs. R. Saunders, Rabbi and Mrs. A. L. Feinberg, Samuel J. Zacks, Mr. and Mrs. Samuel Lunenfeld, Senator A. Roebuck, K.C., and Mrs. Roebuck; Mr. and Mrs. Charles Rotenberg, Dr. and Mrs. Mark Zimmerman, Mr. and Mrs. David Newman, Rev. and Mrs. P. Dolgoff, Sir Ellsworth and Lady Favelle. Entire proceeds will be used for Hadassah's reconstruction and rehabilitation work in Palestine. Ticket conveners are: Misses Rose Kirshen and Esther Puro. Purim play was directed by Miss Eva Barrer. Miss Rita Shapiro thanked the hostess, Mrs. Haller. Pearle Goodfellow Chapter annual tea will aid Youth Aliyah, at the home of Mrs. I. Sokoloff, 5 Glenholme Avenue. Mesdames I. Siegel, A. L. Soles, C. Rotenberg, J. Markis, L. Poslun, and dining room hostess, Mrs. A. Newman, in charge. Menorah Chapter Spring Frolic in aid of Youth Aliyah, is on Tuesday, April 23. Tickets from the conveners, Mesdames Murray Schwartz, MO. 9280; Norman Wagman, ME. 3032; Fred Weil, MO. 8615. Tel Aviv Chapter Passover tea on Sunday, April 21, is at the home of Mrs. C. Wagman, 223 Glen Road, from 3 to 6 p.m. Everybody welcome. Western Chapter Passover tea, on Thursday, April 18, from 3 to 6 p.m., is at the home of Mrs. L. Lewis, 101 Burnside Drive.

● McCAUL STREET SYNAGOGUE: Beth Midrash Sisterhood meeting, with the president, Mrs. R. Lepofsky presiding, heard Rabbi William Draizin. May meeting will be a mothers' and daughters' dinner party on Tuesday, May 14, at 6.30 p.m., in the synagogue. Spring tea date will be announced.

● Noreen, aged eleven years, daughter of Mr. and Mrs. Max Barrach, Manning Avenue, sang at her first recital, under the direction of Miss Betty Gemill, at the Heliconian Club, on April 6.

● MIZRACHI WOMEN'S Organization: Senior Women held a Passover Relief tea at the home of Mrs. J. Newman, 89 Brunswick Avenue. Deborah Chapter annual tea takes place on Sunday, May 19; annual donor dinner on Sunday, May 26, at D'Arcy Talmud Torah; closing dinner of Deborah, Hatikvah, Kadimah and Menorah Chapters on Tuesday, May 28, at Murray House.

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Passover Greetings

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Give to conquer

CANCER

Next to heart disease, cancer is the greatest single cause of death on this continent. It kills 1,000 Canadians every month. One out of every eight persons now living must expect to die of cancer, unless far-reaching preventive measures are taken.

Cancer is a deadly killer unless the patient seeks early medical advice. But when caught in its early stages, cancer is generally curable.

The cause of cancer is still unknown, and there is yet no specific cure. But if diagnosed in time and treated by surgery, x-ray or radium, a cure can be effected in a majority of all cancer cases.

It is now proposed to organize an energetic campaign in Ontario against cancer in all its forms. This campaign will have the following objectives:

1—*To organize and operate fully equipped cancer clinics at suitable centres, where people may be examined, and, if necessary, treated according to the most scientific methods.*

2—*To pay a portion of the cost of treatment of cancer for those needing financial help.*

3—*To pay travelling expenses to and from clinics if needed.*

4—*To conduct an energetic program of cancer research.*

To carry out this program, the first need is money. Your donation will definitely help to reduce the number of deaths from cancer in this province. It will help hundreds of people to be medically examined in time and to escape from the deadly clutches of cancer. It may well help research scientists to discover a cure for cancer and so free mankind forever from the dread scourge of cancer.

This appeal is for an objective of $2,000,000 to provide for a three-year program of cancer research, treatment and province-wide service.

ONTARIO CANCER FOUNDATION

This organized drive against cancer is a joint effort of The Ontario Cancer Treatment and Research Foundation and The Canadian Cancer Society.

SEND YOUR CONTRIBUTION TO 22 COLLEGE ST., TORONTO

● *RELIABILITY*
● *QUALITY*
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THIS PASSOVER ISSUE of the Canadian Jewish Review was set, printed, and bound in the plant of the Gandall Printing Company, printers of the weekly issue of the Canadian Jewish Review.

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1030 St. Alexander St. PLateau 4934

"Let us quote you on your next order"

The Canadian Jewish Review is the only Jewish publication in Canada printed in any language reaching the Jewish community which is able to claim membership in the Audit Bureau of Circulations.

ORT To Raise $4,000,000 In U.S.

A vocational training program for economic rehabilitation of 100,000 displaced persons in Europe, to be financed chiefly by a $4,000,000 campaign in the U.S., was announced by ORT—the organization for rehabilitation through training. The plan includes training 10,000 displaced Jews in Germany, following an agreement between ORT and the United Nations relief and Rehabilitation Administration, according to Dr. David Lvovitch, vice president of the World ORT Union.

Dr. Lvovitch, who has just returned from a six-months tour of Europe, spoke at a meeting at the Hotel Astor, in New York, attended by forty representatives of ORT offices throughout the country. Authorization to undertake vocational training projects and to supply tools, machinery and materials was granted to ORT on the basis of successful work in displaced persons camps in Germany late in 1945, Dr. Lvovitch said.

He urged support of the 1946 ORT campaign to raise $5,000,000, of which the quota for the American ORT Federation is $4,000,000. Campaign chairmen in New York are Controller Lazarus Joseph and David Rosenstein.

The S.O.S. Collection of Supplies for Overseas Survivors, sponsored by the JDC, issued a nation-wide appeal for clothing for Jewish survivors overseas.

Drew Pearson, Washington columnist of the N. Y. Daily Mirror, asserts that one of Hitler's top aides was hired by the British to organize a "non-Communist front" in the British zone of Germany.

Veterans To Study In Palestine

Twenty-one Jewish veterans left Jersey City on the American Export liner Vulcania, bound for Palestine, where they will go to college under the G.I. Bill of Rights. They are the first of ninety Jewish veterans selected for study in Palestine through the Hechalutz Organization of America, 1140 Broadway, which trains pioneers for Palestine.

They are to begin classes in the spring semesters, which open on April 25. Most of the group plan to remain for two years; some longer.

Bernard Popkin, twenty-nine, of Harrisburg, Pa., a former Eighth Air Force captain and spokesman for the students, said the movement for study in Palestine got under way six months ago through Hechalutz, which negotiated with the U.S. State Department and the Veterans' Administration. British approval to the plan was secured three months ago, allowing a maximum of 100 students to participate. The students enter on tourist visas.

Mr. Popkin, who studied at Brown University and New York University, plans to study humanities at the Hebrew University. He said that with two years of college credit here, one could get a master's degree in three years there.

In preparation for their work, Mr. Popkin said, the group took a thirty-day course in the Hebrew language, with three hours of class work and three hours of study daily.

In a Berlin radio broadcast marking the seventh anniversary of the nation-wide pogroms which swept Germany, two Germans must accept their guilt and attempt to atone for the misery visited upon the Jews.

Heartiest Greetings
for
A Happy Passover

The **GREAT-WEST LIFE ASSURANCE COMPANY**

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"REFORESTATION"

Based upon a picture painted for Carling's by T. M. Shortt, and one of a series of subjects on the conservation of Canada's natural assets.

★A full colour reproduction, size 9" x 14", without advertising, and suitable for framing, will be sent to each member of The Carling Conservation Club upon request to Dept. (F13), The Carling Breweries Limited, Waterloo, Ontario.

"Brother, It's All Yours!"

You may never have gone fishing, hunting, or camping you may not even have a garden yet, as a Canadian you are heir to the vast wealth of our forest lands; to a heritage of beauty unparalled in the world.

Canadians by the tens of thousands depend upon the forest bounty. Every day more and more varied uses are being found for forest products. Great lumbering and pulp and paper industries have been built from them.

But is this great asset inexhaustible? This is a leading question. And the answer is thought-provoking. Without fire prevention, timber cutting control and research to cut down insect depredations —and above all, *without your understanding support of every conservation method, our forests could vanish!*

To help make knowledge of conservation available to everyone, Carling's have formed The Carling Conservation Club. ★To join this club just write to Dept. (F13), The Carling Breweries Limited, Waterloo, Ontario. You will receive, without cost to you, authoritative and interesting information on conservation, from time to time.

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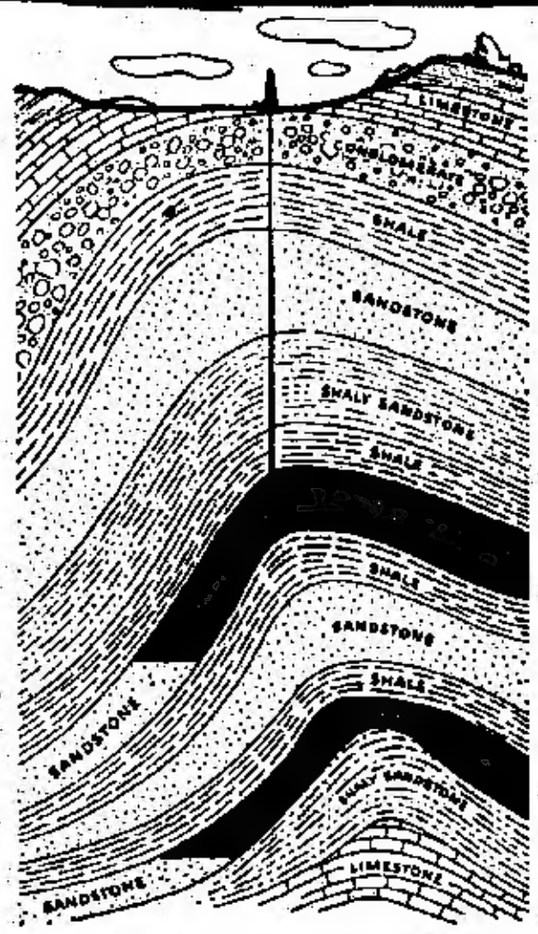
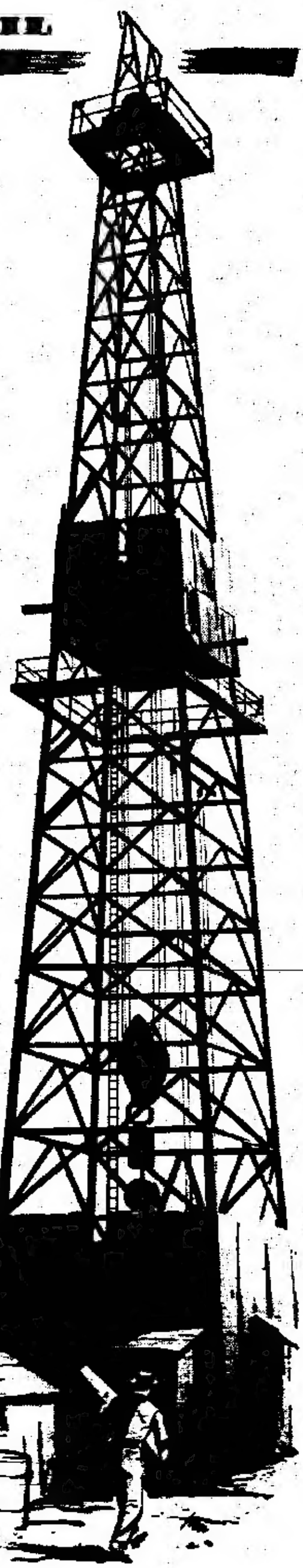
INTERESTING FACTS ABOUT OIL

HOW AN Oil Well Works



Cross-section of earth structures under a producing oil well

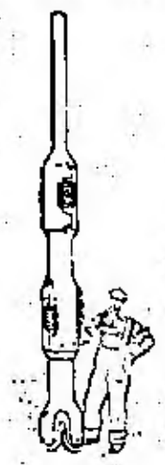


This is a picture of a typical Canadian oil well. It might be in Alberta's famous Turner Valley, where the average well is about 8,000 feet deep. In other fields, wells today are drilled down more than two miles! When the drill strikes into an oil-bearing formation, the underground pressure of millions of cubic feet of gas drives the oil up the drilled hole to the surface.

Two ways of drilling

There are two methods of drilling in use today. One of them, the cable-tool method, is a modification of the system used by the Chinese in drilling for salt 2,000 years ago. The drill "bit" is like a cold chisel and pounds its way through the rock.

The rotary drill, illustrated at the left, was perfected in fairly recent times and acts much like a mechanic's drill. Because it gives high speed cutting through the rock formations, it has largely replaced the cable tool drill in most Canadian oil fields.



A rotary drill bit

The first steps

Before the drill can go into operation, a "cellar" about 20 feet deep and 10 feet square is dug. Then a derrick of wood or steel is erected. A large derrick would be about 140 feet high, with a 30-foot base. It may carry as much as 1,000,000 pounds of drilling equipment, as shown in the little sketch alongside.

The drilling tools are inserted in a "string" about 50 feet long. As the drill goes down, the "string" is lengthened by addition of extra drill pipe. Periodically, the "string" is removed and the sides of the well lined with a steel casing for support.

"Stands" of drill pipe stacked in the "rig"

The hazards of drilling

Sometimes the drill tools break, far below the surface, and several days, even weeks, may be wasted in "fishing" for the lost tools. But the greatest hazard of all in drilling for oil is the risk of a "dry hole". All the science of the geologist has not yet perfected a way of making certain, before drilling starts, that oil will be found. Many and many a well proves a complete failure—dealing a discouraging blow, not only to the drillers, but to the company and the investors who have invested many thousands of dollars in the work.

Why the work must go on

Yet all producing oil companies must face this risk and go on undiscouraged. For oil wells sooner or later are exhausted and the oil industry must find new sources continuously. Unless it did, shortages of gasoline, lubricants and other petroleum products would eventually stop our cars, trucks, airplanes—even our factories.

In many parts of Canada, and in South America, Imperial Oil Limited, and its producing organizations have drilled more than 8,000,000 feet in search of oil . . . holes totalling more than 1,515 miles of drilling! Many of the wells were failures, many miles were drilled in vain. Yet, thanks to "keeping everlastingly at it," we are able to supply a large part of Canada's needs for oil products . . . and through the continuous exploration of Canada's oil lands our scientists and engineers are developing a valuable natural resource that adds to the wealth of the nation, and the well-being of every Canadian.

This message is the fourth of a series; the next advertisement will tell "The Story of a Failure".

IMPERIAL OIL LIMITED

Geologist's core drill brings up samples of rock strata from under the earth's surface

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